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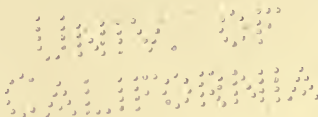
The Old Testament in The Sunday-School

BY

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TO THE
ALBANY

TO MY SISTER MARGARET

254211



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A. J. W. M.

INTRODUCTION

CHAPTER I

INTRODUCTION

I. *Purpose and Scope.*

The primary purpose of this essay is to examine the adaptability of the Old Testament as material for the Sunday-school curriculum according to the principles (1) of education, (2) of biblical criticism, and (3) of the Christian conception of life and of society. Notwithstanding the vast amount of work that has been done recently in preparing new Sunday-school curricula, such an examination has never been made, nor have these three principles been brought together before for this purpose. These principles of education and of religion are stated briefly in the present chapter.

To set forth the position of biblical scholarship as it applies to the use of the Old Testament in the Sunday school, together with the educational problems involved, two sections are added, one on Israel's Religion and the other on Israel's Literature.

The graded curricula discussed in the last section are representative, not exhaustive. The discussion is an examination, in the light of the three principles enunciated above, of the Old Testament material used in these curricula.

These parts of the essay, namely, the remaining paragraphs of this chapter, Part I, and Part III, are subsidiary to Part II, which embodies the main

results for which originality and newness may be claimed. It should be said, however, that these results make possible in Part III a more scientific analysis of the new graded curricula than could otherwise be undertaken.

II. *Educational Presuppositions.*

The problem in the present work is not the preparation of a curriculum but the selection of adapted material for a special purpose from a certain source. The educational presuppositions upon which this selection proceeds are as follows:

1. This essay assumes the social rather than the individualistic view of education. "Education is a deliberate activity of society, for social ends, and by means of social experience."¹

2. To educate, however, is to promote not merely habits or conformity, but independent reflective thinking² as well, so that in a new situation the pupil is able to analyze, pick out and attend to the essential factor, and to draw conclusions accurately.

3. Ideals are essential to progressively right decisions. Ideals to be effective must be clearly seen, and grasped with conviction; and the pupil must be educated to be true to his ideals. Principles may be looked upon as the working plans of which the ideal is the projected structure.

4. Proper emotional attitudes and habits are also

1. Coc, Unpublished Lecture.

2. Dewey, *How We Think*, p. 6. Cf. also Miller, *The Psychology of Thinking*; McDougall, *Social Psychology*; Bagley, *The Educative Process*, p. 97.

necessary to the formation of a right character, and therefore the material of instruction must present situations which call forth spontaneous emotional response.

5. The curriculum is to be adapted to the child, not the child to the curriculum. In the past the opposite of this was more nearly the practice: certain material had to be learned and knowledge was supposed to be *imparted*.¹ Concerning the contrast between the modern and the older view Dewey says: "It may be summed up by saying that the centre of gravity was outside the child. . . . Now the change which is coming into our education is the shifting of the centre of gravity. It is a change, a revolution, not unlike that introduced by Copernicus when the astronomical centre shifted from the earth to the sun. In this case the child becomes the sun about which the appliances of education revolve; he is the centre about which they are organized."² And this is but getting the child in the school to the position he has always held in the best family life.

6. The pupil's instincts are the key to his needs and ability, and the instincts and impulses must be taken advantage of as they appear. Original nature is to be developed, not repressed; it is "divine"³ rather than depraved.⁴

1. The same idea was expressed by Amos R. Wells, "In the Sunday school the scholars take in," contrasting the receptive attitude there with the activity of the Young People's Society. *Proceedings of the Religious Education Association*, Vol. II, p. 367.

2. Dewey, *The School and Society*, p. 51. 3. Cf. Pestalozzi and Froebel.

4. For a popular discussion see W. Arter Wright, *The Child and His Moral Development*.

7. There is continuous growth of the child's experience and ability, and the curriculum must provide material adapted to every stage of his development.

8. The adaptation of a given piece of literature is to be determined by a study of:—(1) Its content and literary form; (2) Its appeal to the spontaneous interests of a given age; (3) The probable effect that it will have upon habits and ideals.

III. *Religious Presuppositions.*

1. The aim of the Sunday-school curriculum is to promote the development of the pupil toward mature Christian character. This implies not only a good private life, but also filling a place in society according to the ideals of Christ. The Christian purpose is to form the world into an ideal fellowship in which God is Father and all men are treated as brothers.

2. The will is central in Christian education. The Christian character is not the possession of information, but of the Christian purpose. Therefore the test of the curriculum is the help that it gives in the formation of the Christian will or life purpose or ideal.

3. The ideal or purpose progresses with the pupil's growth. Therefore a part of the test of a particular portion of the curriculum is its adaptation to the development of Christian ideals suited to the needs and ability of the pupils in that particular grade.

4. To form an intelligent life purpose or ideal, knowledge is necessary, and knowledge acquired in the Sunday school must be able to stand the severest tests of criticism. Integrity in thinking is as essential in religious education as in science.

5. Not only habits of action and of thinking, but also the proper habits of sentiment are requisite to the full development of Christian character, and they must be cultivated in the Sunday school partly through the curriculum.

6. The power, *dynamis*, to become is within the child. Character is developed through taking advantage of the instincts and capacities. It is an unfolding of personality.¹

7. Since education moves within the experience of the pupil, religious education has to do with the religious experiences of the pupil as he is. The Sunday school helps the pupil meet present moral and spiritual problems, and so trains him in Christian living. Religion thus is to him a vital, practical force in his everyday life. The curriculum must have in view the solution of actual moral problems in the pupil's life.¶¶

8. The resulting conception of a curriculum of Christian instruction brings into prominence several principles. *First*, the curriculum exists for the pupil and not the pupil for the curriculum. No material, wherever found, has any divine right

1. MacVannel, Mss. notes. T. Thiselton Mark, *The Unfolding of Personality*. Cf. Froebel.

other than this, that it is adapted to the child and is best fitted to promote at that particular age the development of his character according to Christian ideals. *Second*, the material chosen for each grade must be adapted to the pupils of that particular age in both moral content and literary form. *Third*, the curriculum must be organically knit together, each course forming a basis for future study while it is an outgrowth from the past, the whole providing for continuous upward development.

9. These considerations raise crucial problems when the Old Testament is examined as material for the Sunday-school curriculum. They may be stated as:

- (1) What portions of the Old Testament are adapted in content and literary form to the spontaneous interests of each grade?
- (2) What parts of this adapted material are suitable to the formation of a distinctly Christian ideal and Christian purpose?
- (3) This involves the further question, What is actually before us in each passage of the Old Testament? That is, What did it mean to the writer, or to those to whom he wrote? What is its reality as a piece of human experience? This makes necessary to those who are intrusted with the formation of the curriculum an inquiry as to the date and circumstances under which each document was written, and an examination of every part in the light of historical criticism, in order to discover what the Old Testament really is. The traditional Christian instruction neither asks nor answers one of these questions. The new

or graded curricula imply a partial answer to all three, but the Old Testament has not been examined with this specific purpose in view, nor has it been analyzed before in the light of the three principles set down in Section I.

PART I

DIFFICULTIES INVOLVED IN THE USE OF THE OLD TESTAMENT FOR CHRISTIAN INSTRUCTION

CHAPTER II

PROBLEMS GROWING OUT OF THE HISTORY OF ISRAEL'S RELIGION

The history of Israel covers many centuries. From the time of Moses to Christ is a period of 1300 years. During that time the people passed through many vicissitudes of political life: slavery; nomadic life; tribal organization and conquest; partial federation under occasional "Judges"; united monarchy; division into two kingdoms often at war with each other; wasted and conquered by great nations — Assyria, Egypt, Babylon; carried into exile to Babylon; dominated by foreign powers — Babylon, Persia, the Greeks, Egypt, Syria; partial restoration under foreign control; fierce revolt and independence; then under Rome; and, finally, national suicide. Such, in brief, was their checkered career.

The religious life was not less varied. It began as "polydemonism"; developed through the worship of tribal gods to monolatry and then into the ethical monotheism of the prophets with insistence upon a personal and individual relation to Yahweh and upon social righteousness; thence organized religion passed, by the growth of the priestly element which was always present, into a rigid system of law, ceremony and ritual organized into an ecclesiastical hierarchy. The purpose of this section is to sketch the development of the religion of Israel

from the point of view of its bearing upon religious education.

The early Semitic conception of deity is known as "polydemonism."¹ Places and objects such as stones,² trees,³ wells or springs⁴ were the abode of the divine as the body is the abode of the soul. Images were used in worship.⁵ Their idea of the supernatural was not clearly defined. Approaching a sacred place they removed their shoes, put a veil over their faces and ceremonially cleansed themselves and their clothes. There were sacred seasons including the new moon or sabbath.⁶ The avenger of blood was the stern agent of justice. The exultant boast of Lamech,⁷ formidable because of iron and brass weapons, antedates even the *lex talionis*. Slavery was practiced, and the father had almost supreme power over his family, divorcing his wife or offering his child in sacrifice at will.⁸ Sacrifice could be offered by any one, and it did not require a priest.

Religion early became tribal. The tribal god was thought of as being limited to and bound up with his own tribe, whom he was bound to assist whether it was right or wrong.

The Hebrews, led by Moses, came to Canaan. The Canaanites were of the same race and language. They had a higher civilization, living a

1. For argument against contention that Hebrews were monotheists from the first, see George Adam Smith, *Modern Criticism and the Preaching of the Old Testament*, pp. 118 ff.

2. Gen. 28: 22; 35: 7; Ex. 4: 4; Josh. 4: 20.

3. Gen. 12: 6; Josh. 24: 26.

4. Gen. 14: 7; 26: 19; 21: 28.

5. Gen. 31: 19; Judg. 8: 27; Hos. 3: 4.

6. Probably identical at first.

7. Gen. 4: 23-24.

8. Judg. 11: 30 ff. Jephthah.

settled agricultural life and possessing walled towns. The Hebrews now worshipped one god, Yahweh.¹ The work of Moses had welded the tribes into closer unity, worshipping one god but not denying to others their gods. "Monolatry is the hall-mark of the old Israelite religion."² Sacrifice was a common meal of which the god partook with his people.

The land of Canaan was covered with sacred places, and worship of the baals was carried on everywhere. The Hebrews, partly by conquest and partly by alliance, settled in the land, learned agriculture and, with it, its religious rites. But in the midst of this baal worship the worship of Yahweh maintained itself and grew. Many sacred places were taken over by the Hebrews for Yahweh worship, and stories connecting these places with Yahweh originated to show they were sacred to him, not to the baals.³ The new incorporated much of the local religious customs, as Christianity did of the religions of Greece and Rome. The communal meal gradually gave place to the idea of sacrifice as a gift, as necessary in entering into the presence of God as was a

1. The theory is advanced that Yahweh had been the tribal god of the Kenite-Midianites. Moses, failing in an attempt to free his countrymen, fled to Midian, married the daughter of Jethro, and learned of Yahweh. Then he went back and by promise of the help of this powerful god aroused the Hebrews to make a dash for liberty. Passing the Red Sea in safety they at once, at Horeb, made a solemn covenant with Yahweh, Jethro offering the first sacrifice (Ex. 18: 12) and initiating the Hebrews. Jethro certainly plays an important part in the organization (Ex. 18: 13 ff.). Two points are to be noted: Yahweh is now a covenant god, and will remain faithful only if the Hebrews keep their part of the covenant; and he is a jealous god,—so the way is prepared for monotheism. See *Semitic Origins* by Prof. George Aaron Barton; for a popular sketch see his article, *Evolution of the Religion of Israel*, in *The Biblical World* for January, 1912. But this theory creates more difficulties than it solves.

2. *The Religion of the Old Testament*, Karl Marti, p. 71.

3. Cf. Bethel, Gen. 28: 10 ff.

gift when approaching an earthly potentate. Priests revealed the will of Yahweh by ephod,¹ urim and thummim. Human sacrifice was forbidden.² Any one offered sacrifice. The priests also took care of the temples³ and became the transmitters of customs, rites and laws.

Under the new national consciousness Yahweh came to be worshipped as god of all the land of Israel; and the people organized themselves as a nation into a monarchy, as they believed at his command,⁴ with a national religion. Two characteristics of Yahweh were emphasized: he was mightier than other gods and he was righteous. It is this ethical quality which, in the main, distinguishes the religion of Israel from the surrounding religions.

Professional prophets or seers appear at this time as frenzied bands.⁵ But individual prophets, distinct from the professional class, have great influence, as Elijah, Amos, and their successors. "A great voice sounds, perhaps once in a century or half century; and these voices represent the true tradition of Israelite religion and develop it further."⁶

Many believed that because Yahweh was God of Israel he had no other people and was bound to protect and deliver them. Against this non-ethical relationship the prophets protest. They say that

1 Judg. 17: 5 ff and 18: 5.

2. The story of the offering of Isaac, Gen. 22: 12.

3. 1 S. 1: 9; 3: 15, Eli.

4. 1 S. 9: 15. This was condemned by later writers as rejection of Yahweh.

1 S. 8: 19 ff; 10: 17 ff.

5. 1 S. 10: 5 ff. People were surprised to see one of Saul's prominence and ability among them, 1 S. 10: 11.

6. Menzies, p. 186.

if Israel sins, the punishment shall be all the greater because they have known Yahweh;¹ they shall go into exile. The prophets condemn uniting wickedness and worship, and assert that sacrifice of itself is valueless.² They demand social righteousness.³ Yahweh is a moral God and as such has universal sway over all nations and peoples. Religion is for the great prophets an ethical monotheism. Parallel with this prophetic development was a priestly development, with its insistence upon rite and ceremony. Idolatry and social unrighteousness continued.

Under King Josiah a great reform was carried through when the Book of the Covenant was published.⁴ In its spiritual tone it is prophetic; in its insistence upon ceremony and place it gave an impetus to the priestly element which developed through Ezekiel and Ezra into strict legalism. The prophets fought against ceremonialism and for social righteousness. The Deuteronomic reform insisted upon one central sanctuary at Jerusalem and the closing of all local sanctuaries. The nation's past was reviewed and its history re-edited and judged according to this covenant.⁵ But no radical change was wrought. In 597 B.C. the Jews were carried off into Babylon. The exile cured Israel of idolatry. The prophets now saw that the nation's special mission was not political supremacy, but to give to the world the true religion.

1. Am. 3: 2, etc.

2. Am. 5: 25, etc.

3. Mi. 6: 8, etc.

4. 2 K. 22: 8 ff. This book comprised Dt. 12-26, 28 and perhaps 1-5.

5. Cf. 2 K. 17: 34-40; 12: 2-3, etc.

The idea of "Jacob," that is, Israel, as the Suffering Servant¹ is developed. Though despised, broken, smitten of God, Israel is God's Servant to carry out his purpose among the nations.

During the exile the priestly element worked itself out to completion. All hope of national life having been disappointed, and in close touch with an elaborate ritualistic religion in Babylon, the Jews conceived of themselves as a theocracy with Yahweh as king and they organized themselves as a priestly hierarchy with the high priest at the head. A complete system was worked out with ordinances and ritual covering the smallest details of life. About the year 400 B.C. this law was accepted at Jerusalem.² Now the religious life demands the most scrupulous conformity to the minutiae of the law. Sacrifice assumed the central place. This system was projected into Israel's idealized past, and to provide for it, even in the wilderness wanderings, the richly appointed Tabernacle with its courses of priests in rich vestments, and profuse sacrifices, — now heard of for the first time, — seemed alone adequate. Since the nation had not observed these laws, the system and many of the laws not being in existence, the past is sweepingly condemned. The sense of sin, requiring atonement, became prominent and the Day of Atonement was instituted. The Law itself was regarded as sacred,

1. Isa. 40; 41: 8 ff; 42; 43: 1 ff; 53, etc. This prophecy was a message of comfort (40: 1) to a crushed and broken people. Yahweh's chosen nation is wounded and bruised and without comeliness. It can be applied to Christ only in that what was true of the nation in this respect is supremely true of him.

2. Neh. 8.

inspired, an infallible guide. "It thus comes to give many a direction which does not appear on the surface. The secondary law or 'tradition' is thus formed, a system which calls for the service of a special class of students. The scribes who interpret the law and apply it to life, obtain great influence and become the virtual rulers of the nation."¹ The husk is taken for the kernel; the dead letter rather than the living voice. The ripe fruit is seen in the slavery to the law, the casuistry, the narrow bigotry of Christ's day.

The idea of sin and consequent fear of Yahweh deprived religion of most of its joy. Sacrifice became more an act of propitiation. The awful transcendence of Yahweh was enlarged upon. The high priest alone could enter the Holy of Holies and that but once in the year. The doctrine of intermediaries developed more fully. Angelology flourished. The sacredness of the Jewish people and their separateness from others was the necessary counterpart of this movement. The Gentiles were unclean. And there was yet at the same time a growing conception of the universalism of Yahweh, that all nations would come to worship him.² The book of Jonah is the highest expression of this thought, for he is there the God of all mankind and of all creatures.³ That the spiritual elements have not died out is further attested by psalms published at this period. While

1. Menzies, 203.

2. Cf. Mic. 4: 1; Jer. 3: 17; Ez. 25 ff; Isa. 42 ff; 56: 2.

3. Jonah 4: 10-11.

the temple worship, even to the singing, was conducted by the priests, the synagogues which sprang up all over the country formed centres for the religious life and expression of the people themselves. The Messianic Hope became more spiritualized in the minds of the devout.

In the dispersion, the Jews came in contact with the Greek search after wisdom, and the wisdom literature is a product of that influence. The viewpoint is that of the humanist. In the Bible wisdom is sometimes personified¹ but it is rather worldly wisdom than the distinctly religious conception that is most often present. The problem of the suffering of the righteous and prosperity of the wicked, so often debated,² can only be solved by positing some sort of future existence, but the outlines are extremely vague.³

The apocalyptic literature is the outcome of the crushing defeats in the Maccabean period and the persecutions which threatened to exterminate everything that was Jewish. The book of Daniel is "the first specimen of a style of literature which is characteristic of the entire epoch now under consideration."⁴ A speedy deliverance by Yahweh is expected, and the future of the Jews as the supreme world power is pictured in glowing colors. Prophecy was interpreted as pointing directly to every minute detail of that kingdom, and the exact day and date

1. Prov. 8: 4 ff; Job 28.

3. Cf. Job.

2. Cf. Ps. 37; 49; 73; Job.

4. Ottley, p. 192.

of its appearance were calculated. It was to come "with observation." The influence of such interpretation of the Old Testament has been felt ever since.

The essence of religion was not to be found in the legalism of the priests and scribes, nor in worldly wisdom, nor in the vagaries of the apocalyptic visionaries; it found its home in the hearts of those upon whom, though often poor and oppressed, fall the blessings of the Beatitudes. These form the seed-bed of Christianity.

In religious education these different levels of morals and religion must be recognized. The differences exist and are ineradicable. The lives of some of the best Old Testament characters — Abraham, Jacob, David, Solomon, — make this conclusive. The same importance cannot be given to ideas belonging to the thirteenth century before Christ, a time when the spiritual conception of religion had scarcely begun, as to Jeremiah and the great prophets, or to Jesus. The views of law and sacrifice as crudely conceived in early times or the product of later Judaism, and the view of sin and man's relation to God resulting therefrom, cannot be placed on a par with the teaching of Jesus. For example, there is all the legalism of the Day of Atonement. It has had inestimable influence. Had it been known that this was not a command of Yahweh to Moses, but a creation of the Exilic priesthood, increasing the prominence of the hierarchy and especially the head, the High Priest, it would never have had, at least

in Protestant Theology, such influence. It must be recognized that much of the Old Testament is not Christian.¹ To apologize for it or try to explain these difficulties away is as impossible as it is unnecessary. Taken as stages in the development of religion the different levels not only are explained, but their study is necessary to understand the present. These imperfect standards must then be regarded and taught, not as ends in themselves but as stages in the development to a higher religious life. The attention of the pupils is to be directed, not simply to them, but through them to the Perfect One, Jesus Christ.

The difficulty for religious education arises, *first*, from the fact that in the past Israel's religion was thought of as being perfect from the first and its standards authoritative and binding to-day. So the Bible was regarded as sacred; one part being of as much value as another; every individual word (even of the English translation) being inspired. The legal system, too, with its burden of the law, was accepted as from the hand of God to Moses. *Second*, the records of Israel's religion have been modified by later writers so that in the same account views separated by centuries are reflected. It is necessary to study Israel's religion according to its historic development and this involves a careful analysis of the literature in the light of Biblical criticism.

1. Cf. Ps. 137: 7-9; Ex. 21: 24; Lev. 24: 20; Dt. 19: 21. At least Jesus said that this and much more was not his teaching, Mt. 5: 21, 27, etc.

CHAPTER III

DIFFICULTIES GROWING OUT OF THE HISTORY OF ISRAEL'S LITERATURE

The Bible is literature. It reflects the moral and religious levels of the people at almost every stage of their eventful history and religious development. To use this material intelligently, to understand what it means, a knowledge of when and under what circumstances its various documents were produced and how they were treated by later writers is imperative. Here scholars have toiled and all may enter into the fruit of their labours.

The brief sketch which follows is not an Introduction to the Old Testament;¹ for such it is too meagre, inadequate and disproportioned. The aim is simply to give without argument a resumé of the practically assured results of criticism, and to discuss whatever bears most directly on the problem of the Bible as material for the Sunday-school curriculum. Though many points are still debated and dates are often only approximate, the astonishing thing is to find how closely scholars, working independently and from different points of view, agree on the main issues. For clearness and because of lack of space statements are sometimes limited to a single aspect of facts which, if the purpose of the essay were

1. For full treatment consult some standard work such as Driver, Cornill, Bennet and Adeney, Kirkpatrick, etc.

different, would require a more rounded treatment. The plan followed is to trace the growth of the literature from the beginning.

The earliest forms of literature, before writing became general, were songs, stories,¹ fables and proverbial sayings. Examples of these are the songs of Deborah,² of Lamech,³ of Moses and Miriam;⁴ borrowed stories as of the Flood;⁵ stories of origins⁶ and of heroes;⁷ Jotham's fable⁸ and Samson's riddle.⁹

From the earliest times there were laws¹⁰ and ceremonies which were handed down by usage and were continually being added to as occasion arose.¹¹

From about the year 1050 B.C. come David's elegy over Saul and Jonathan,¹² and Abner;¹³ the original form of Solomon's prayer of dedication;¹⁴ the blessing of Jacob;¹⁵ Balaam's oracles;¹⁶ and other pieces; also two collections of songs, known now only by quotation, The Book of the Wars of

1. Only those stories and songs that could hold the attention at a feast or around the campfire were preserved. In this way those that have come down through the centuries are inimitable. The stories of Joseph, e.g., will never grow old.

2. Judg. 5. This is a good illustration of the use made of poetry by the historian. Cf. Judg. 4.

3. Gen. 4: 23-24.

4. Ex. 15: 1-18.

5. The earlier form — Gen. 6: 5 ff.

6. E.g., Creation, Gen. 2: 4b ff.

7. E.g., Abraham, Jacob.

8. Judg. 9: 7-21.

9. Judg. 14: 14.

10. Ex. 34: 14-28 is early.

11. E.g., David's law of Spoil, 1 S. 30: 24-25.

12. 2 S. 1: 19-27, wrongly called Song of the Bow.

13. 2 S. 3: 32-34.

14. 1 K. 8: 12-13.

15. Gen. 49: 1-27.

16. Nu. 23-24.

Yahweh¹ and The Book of the Upright (Jasher);² and some proverbial sayings.³

With the monarchy, state annals and temple records began to be kept. These were probably very meagre. The Samuel, Saul and David cycles of stories⁴ assumed definite shape soon after the death of these leaders. In 937 B.C. the Northern tribes revolted and this literary inheritance, consisting largely of song and story, passed to each kingdom alike. But by addition and modification, in process of time, it assumed in the North and South distinctive characteristics. Little if any was committed to writing before the ninth century.⁵ In Judah a collection of this oral inheritance, gradually made by various compilers,⁶ was issued about the year 850 B.C., and this work forms one of the chief written sources of the Bible. It is known as the Yahwist document, or J.⁷

J has marked characteristics. It is practically all narrative in the form of stories, sketching history from Creation to the death of David. The stories are vivid and full of movement. The characters are

1. Nu. 21: 14, etc. 2. Josh. 10: 13, etc. 3. E.g., 1 S. 10: 11-12.

4. From which 1 S. to 1 K. 2 developed through the years.

5. That is, over 400 years after Moses lived. The bearing of this on the historicity of the contents is evident. Compare present day uncertainty and speculation, in spite of printing and exact record keeping, about, e.g., Columbus; and Abraham (not to mention Adam) goes back how far beyond Moses?

6. It is evidently not the work of one author. E.g., Lamech, a direct descendant of Cain, is the ancestor of musicians, metal workers and nomads, Gen. 4: 16 ff, which is inconsistent with the story of the Flood. Also very different grades of civilization are reflected. The editor was not a mere compiler, but a philosopher and poet.

7. In all chapter and verse references to the various documents throughout this work, Kent's Student's Old Testament is followed. Passages in brackets are considered late editorial additions.

few, but they stand out clearly. The movement is rapid and the moral issue clear cut. The style is remarkably easy and picturesque. Yahweh naively appears in the early stories as a human being.¹ "The writer lives in a fairyland"² where nothing seems strange.³ Natural causes are given as the means by which Yahweh works wonders.⁴ Practices that offend the moral sense of a later day are frankly related.⁵ Ceremonialism and legalism are absent. Yahweh the "divine Friend and Patron"⁶ is one of the community; he loves and hates, is angry and repents. Loyalty to him is the essence of religion.

Elijah appeared about 875 and was succeeded by Elisha. Popular traditions which grew up around their lives have to be treated with care. Some other songs, stories and laws, especially the Book of the Covenant,⁷ were probably published before 760 B.C.; also the book of the Acts of Solomon.⁸

It was not until around 750 B.C. that the Northern writers made a collection of their literature. It is known as the Elohist, or E, document. It sketches history from Abram perhaps to Elisha,⁹ paralleling J, except in the stories of origins.¹⁰ These stories

1. E.g., Talks with men, Gen. 3: 9 ff. Personally inspected tower of Babel, Gen. 11: 5. Attempted to kill Moses in the inn, Ex. 4: 24.

2. Hastings, Dictionary of the Bible, Art. "Hexateuch."

3. Yahweh brought all the animals to Adam to be named, Gen. 2: 19.

4. E.g., wind divided the Red Sea, Ex. 14: 21b.

5. E.g., Jacob deceives his aged father, Gen. 27: 19.

6. Kent, Student's Old Testament, I, p. 33.

7. Ex. 20: 23—23: 33. 8. 1 K. 11: 41, known only by reference.

9. Kent, Student's Old Testament, I, p. 38.

10. Herman Gunkel, in *The Legends of Genesis*, suggests that "perhaps there is in this an expression of the opinion of this school that the history of the beginnings was too heathenish to deserve preservation." But they may have been in the document originally.

are vivid, objective, full of life. The style is somewhat more formal than J, but its conception of God is not quite so anthropomorphic. God communicates with men through dreams and angels,¹ except that he speaks with Moses face to face.² The supernatural is heightened.³ Revelation is progressive, for in the early days idols are worshipped;⁴ then God is known as Elohim, finally as Yahweh.⁵ Moral faults in the lives of the ancestors of the Hebrews are softened down.⁶ Human sacrifice is forbidden.⁷ More prominence is given to worship — sacred pillars,⁸ altars and sacrifice,⁹ the Tent of Meeting¹⁰ and the Ark.¹¹

Many of the stories in J and E come from very ancient times,¹² and they may be said to belong to the childhood of the race, when naive questions¹³ are asked and simple explanations, given in story form, satisfy.¹⁴ "J and E form the picture book of the Pentateuch."¹⁵

1. Jacob dreamed and saw angels according to E, Gen. 28: 12; but in J, Gen. 28: 13, Yahweh stood and spoke to him.

2. Ex. 33: 11; Nu. 12: 8.

3. Not wind but Moses' staff divides the Red Sea, Ex. 14: 16a.

4. Josh. 24: 2; Gen. 31: 19b.

5. Ex. 3: 15. Care is taken in E to use Elohim up to this point; hence called Elohists.

6. Jacob is constrained by Rebekah's insistence to deceive, Gen. 27: 8-13. Abraham's deceit is excused because Sarah *was* his (half) sister, Gen. 20: 12.

7. The offering of Isaac, Gen. 22: 1 ff.

8. Gen. 35: 14; Ex. 24: 4b.

9. Condemned later by the Deuteronomic school.

10. Gen. 33: 7-11.

11. Nu. 14: 44.

12. Cf. Bennet, *The New Century Bible*, Genesis, p. 17.

13. E.g., about origin of names — Abraham, Gen. 17: 5; places — Beersheba, Gen. 21: 31.

14. E.g., Why serpents crawl, Gen. 3: 14; pains of child-birth, Gen. 3: 16; origin of the world, etc., Gen. 2: 4b ff.

15. Jabez Thomas Sunderland, *The Origin and Character of the Bible*.

Up to this time (c. 750) all of the Hebrew Literature of which any trace remains was the J and E compilations; the Saul and David, Elijah and Elisha cycle of stories; brief court and temple records and laws; and a number of psalms, proverbs, fables and poems. Much of this had been preserved orally for centuries, and scarcely any was written until 850 B.C. The importance of this educationally is evident. These stories cannot be history in the modern sense of the term, though of inestimable value for the study of the development of religion. Their conception of God and religion is not final, but represents a very early stage.

The eighth century B.C. marks a new era in the literary work, for then written prophecy began.¹ Amos (760) with his "Gospel of the Lion's Roar," preaching an ethical God and social righteousness, is followed by Hosea (c. 745), the "last and noblest offshoot" of the Northern Kingdom. The splendor of the reign of Jeroboam II is followed by anarchy,² and Hosea, chapters 4 to 14, reveals a heart torn and bleeding for his people. For him God is love as well as justice. Isaiah³ (736-701) was a tower of strength when the nation's life was threatened. Having

1. For non-genuine passages in the books of the prophets consult any standard work. The addresses or teachings of the prophets were written down by disciples (Isa. 8: 16, Jer. 36: 4) at different times and later collected, e.g., *Haggai* consists of four prophecies. In this way it happens they are not always arranged in chronological order and the utterances of more than one prophet are put together (e.g., Isa. 1-39; 40-55; 56-66; 24-27; 12; 2: 1-4). These are sometimes very brief and would probably have been lost had they not been incorporated in a larger work.

2. Cf. 2 K. 15: 10 ff.

3. 1-39 except non-genuine passages.

suffered from incompetent kings, he promises soon¹ a ruler who shall be wise and good.² In 722 Israel fell. Judah, too, shall fall unless she repents, but "a remnant"³ shall return. Isaiah stands alone in eloquence and breadth of vision. Micah,⁴ a younger contemporary of Isaiah, wrote part, at least, of his prophecy before 722.⁵ Under the impending Assyrian doom there is little hope for Judah, wedded to her sin.

The Chronicles of the Kings of Israel, combining the book of the Acts of Solomon, court annals, and Ahab, Jehu and Elisha narratives, was issued now; and, soon after, the Judean history of the temple,⁶ another code of laws,⁷ some psalms, and (by 650), the well-known decalogue.⁸ When Samaria fell literary activity centered in Judah. The two parallel documents, J and E, stood side by side. The obvious thing happened. The two were combined by intertwining.⁹ The process was completed about 650. Naturally, Judean editors preferred J, which is quoted more fully than E. Duplications and inconsistencies are common.¹⁰ Almost every account is composite. According to the older sources Canaan

1. 7: 14.

2. 9: 6-7; 11: 1 ff.

3. Not a small remainder as our word remnant means but a large part.—President Brown.

4. Chapters 1-3 and perhaps parts of 4-5 belong to Micah.

5. Cf. Mi. 1: 6; 3: 12; Jer. 26: 17-19.

6. 2 K. 11-12; 16; 18: 4, 14-16, and perhaps 1 K. 6 and 7.

7. Contained in Ex. 20: 22—23: 19.

8. There are many collections of 10 or 5 "words" or laws in the Bible. See Prof. Briggs, "Hexateuch."

9. See p. 34, note 10.

10. In the past these were the object of attack and ridicule. Attempts were made to explain them away but without success. Now the solution is evident.

was invaded by the tribes acting independently,¹ securing a foothold by conquest or alliance as each was able. The powerful nations in Canaan were not subdued for many years.²

A short prophecy added to Micah³ belongs to the reign of Manasseh (686-641). Zephaniah with his *dies irae, dies illa*, is dated about 630, and a part of Jeremiah,⁴ who began his work in 627, was produced before 621.

Now occurred a momentous event, which not only influenced mightily the future but led to a recasting of all the past. This was the Deuteronomic reform under Josiah in 621 when the Book of the Covenant⁵ was published.⁶ The style of this work, known as D, is hortatory, oratorical, ornate. Some of its ethical and religious teaching is among the noblest in the Old Testament. There is a buoyancy and hopefulness about it, a tender pleading and humane care for persons and even animals.⁷ "In a special degree the author of Deuteronomy is the spiritual heir of Hosea,"⁸ and this book has been called the Gospel of the Hexateuch.⁹ But it contains many priestly elements and is the germ from which the priestly system grew.

1. Josh. 1-12, and part of 13 and 14.

2. There is ample evidence substantiating this. The picture of a united army under Joshua, moving on to victory and the complete subjugation of the inhabitants is the idealism of a later age (p. 36 ff).

3. Mi. 6: 1-7: 6.

4. 1-4 and 31: 2-34.

5. The original Dt. consisted of Dt. 12-26 and 28 and perhaps also 1-5.

6. 2 K. 22: 8-23: 24.

7. The mother bird, 22: 6; the ox, 25: 4.

8. Driver, Deuteronomy, p. 27.

9. Hastings, Dictionary of the Bible, Art. "Hexateuch."

The Covenant with Yahweh which it contains is represented as having been made in the wilderness. Sacrifice is limited to the central sanctuary at Jerusalem. Re-editing of the nation's history became necessary. Because of the closing of the local sanctuaries provision was made for the dispossessed priests,¹ and cities of refuge² were now established. Festivals were reconstructed, three being held at Jerusalem³ each year. Priest and Levite are synonymous terms.⁴

The work of the Deuteronomic school is threefold. *First*, the book of Kings, based upon annals of Israel and Judah, and upon biographies, is edited.⁵ It is a Deuteronomic book. Every king is judged⁶ according to his attitude to the Covenant. *Second*, Joshua, Judges and Samuel are edited. In the two former books a united people under Joshua conquer Canaan and the land is divided among the tribes. The five greater judges are judged by the Deuteronomic standard.⁷ The chronology of twelve periods of forty years has no historical value. Solomon's prayer of dedication is Deuteronomic. The Elijah and Elisha stories show marked influence of popular embellishment. The book of Samuel, composed largely of well-known stories, is but slightly changed. *Third*, J, E and D are blended, the older

1. Dt. 18: 6-8. In this the Jerusalem priests never acquiesced.

2. Dt. 19: 2.

3. Dt. 16: 16 ff. Unleavened Bread, Weeks or Pentecost, and Tabernacles. There is no Day of Atonement and no Passover (p. 35).

4. Dt. 18: 1, etc.

5. E.g., Reasons for fall of Israel, 2 K. 17: 7 ff, etc.

6. 1 K. 16: 12b ff, 25 ff, etc.

7. One judge, Othniel, is added so that the tribe of Judah may be represented. These, with Abimelech, make seven. See p. 36, note 8.

documents being modified as above to suit the new standard.¹

Prophetic activity continued. Nahum (607) pronounces Nineveh's doom, and Habakkuk from his watchtower pleads against a foreign foe.

This was a time of battle. In the shock of nations kingdoms were shattered. Josiah was defeated and slain at Megiddo ² (608); Assyria's sway ended with the fall of Nineveh (606) to the Medes and Persians; Babylon, under Nebuchadnezzar, crushed Egypt at Carchemish (605) ³ and, because of conspiracy, the Jews were carried into exile in 597, Jerusalem was razed and the people taken into final captivity in 586. All through these terrible years Jeremiah (626 to some years after 586) stood by his people. He is "the purest and highest consummation of the prophecy of Israel and of the religion of the Old Testament. After him One only could come who was greater than he." ⁴

Some time before 597 the Holiness Code ⁵ was collected and published. The book of Kings was substantially completed. Ezekiel (592-570) was a priest.⁶ For him the greatest evil is the corruption of worship. Yahweh is transcendent. The individ-

1. Cf. the story of the Spies in Dt. 1: 20-32, 34-36, when Moses reviews the past, with the J and E accounts, p. 34, note 10. Joshua is now first mentioned.

2. 2 K. 23: 29; 2 Chr. 35: 20. The death and defeat of the reforming king is the "Most tragic event in the Hebrew history."—Kent.

3. This is the year in which Jeremiah received the command to write his prophecies. King Jehoiakim cut to pieces his book, written by Baruch, and burnt it, Jer. 36.

4. Cornill, *The Prophets of Israel*, pp. 98-99.

5. Known as H. It is contained in Lev. 17-26.

6. Ezek. 1: 3.

ual is responsible.¹ Ezekiel pictures the ideal city state which is called "Here is God."² It is ideally organized under priestly control.³ The Levites are temple servants.⁴ Land is set apart for the priests.⁵ These are new elements, but they are projected back as if present from the first.

The prophets saw clearly that the nation's work was not political but religious. In the darkest days this grew clearer, and as the nation wasted away the Messianic hope grew stronger and the hope of a future restoration under Yahweh's rule became more certain. The form in which this was pictured changed with changing conditions.

Between 546 and 538⁶ an unknown prophet, referred to as Deutero-Isaiah,⁷ brought his message of comfort⁸ to a broken, exiled people. Israel shall be restored by "Cyrus my shepherd,"⁹ "Cyrus his anointed."¹⁰

Now, too, was developed the idea of the nation,— Jacob, or Israel,— as the Suffering Servant,¹¹ carrying out Yahweh's purpose. Lamentations, the Song of Moses,¹² law codes,¹³ and some detached

1. 18: 20.

2. 48: 35.

3. 40-48.

4. 44: 10-14, but in Dt. priests and Levites are synonymous.

5. 45. This is an advance on H.

6. Babylon conquered by Cyrus and the Jews allowed to return.

7. Isa. 40-55. Called the Second Isaiah only because his work is placed in the same book as Isaiah's.

8. Cf. 40: 1, etc.

9. 44: 28.

10. 45: 1. Though Cyrus is explicitly mentioned, other interpretations have been persistently given to this passage.

11. 42: 1-7; 43: 1; 44: 1; 49: 1-13; 50: 49; 52: 13.

12. Dt. 32: 1-43. Date uncertain. See Driver, Introduction, pp. 95-97.

13. Lev. 1-3; 5-7; 11-15; Nu. 5; 6; 9: 14-22; 15. There was rapid development in ritual after Ezekiel.

prophecies¹ belong to this period. Under Cyrus, the Jews were free to return. The register in Nehemiah² gives names of some of them. By 525 the Deuteronomic redaction of previous literature, now embodied in Genesis to Kings,³ was completed, and Jer. 50-51, a mosaic, was written. Later, in 520,⁴ the aged Haggai⁵ and Zechariah wrote.⁶ Psalm 137 belongs in this period. A new codification of laws was made about 500. Obadiah⁷ reflects danger from surrounding nations, especially Edom. The rebuilding of the temple was not followed by prosperity. Malachi (460) seeks to meet this problem. The Aramaic account of the rebuilding of the temple,⁸ written a generation after the event;⁹ the memoirs of Nehemiah;¹⁰ and Trito-Isaiah,¹¹ who pictures Israel's future glory in the new heavens and new earth, belong to this period.

The year 444 is one of the great dates in Hebrew literature. The Jews at Jerusalem bound themselves to observe the priestly code,¹² developed in Babylon and brought by Ezra.¹³ This document comprises a

1. Isa. 13: 2-14: 23; 21: 1-1; (c. 550).

2. 7: 6-73a, Cf. 5: 5b ff, which shows a bad state of affairs when Nehemiah came later.

3. The prophets did not altogether escape.

4. Ez. 5: 1; 6: 14; Hag. 1: 1.

5. He saw the former temple so must have been over 70.

6. Ez. 6: 14. Neither makes any reference to beginning to rebuild the temple under Cyrus (Cf. Ez. 3 and 4), nor to an organized return such as Ezra implies. Individuals did return. There was an altar for worship at Jerusalem since 586 (Jer. 41: 5.) These are more historic than Ezra.

7. 1-9 is the same in substance as Jer. 49: 7-22.

8. Ez. 4: 8-23; 5: 1-6: 18.

9. c. 450. The temple was rebuilt 520-516.

10. Neh. 1-6 and other fragments perhaps.

11. Isa. 56-66. This was completed by 444.

12. Neh. 10: 29. The Priestly Code is substantially Leviticus and the priestly parts of Gen., Ex., and Nu. It is known as P.

13. Neh. 8 ff.

history of the world from the creation. The style is formal, pedantic, dry.¹ It abounds in repetitions;² delights in genealogical tables,³ giving the exact age of the father at the birth of his first son;⁴ and revels in lists of names,⁵ and in statistics. Every minute detail of the Tabernacle as it is alleged Yahweh commanded Moses to build it is given, and then "with intolerable pedantry" it is all repeated almost word for word.⁶ The whole document is arranged according to a highly artificial chronological system. The world's history is divided into four epochs, each beginning with a theophany,⁷ and into ten periods introduced by "these are the generations of . . ." ⁸ The interval between periods is sometimes filled in with a bare genealogy.⁹ The ages of men, adequately lengthened, total the required number of years.¹⁰ History advances along a well-defined line, marked by a gradually diminishing length of human life, by progressive revelations of God under three distinct names ¹¹ and covenants, each with its special sign.¹² P "traces the history of

1. P is largely made up of laws and ritual. (Cf. Lev.) It should be read as a whole to appreciate its dryness and monotony.

2. Gen. 5: 1b ff.

3. 11: 10b ff.

4. Gen. 5: 3, etc.

5. 1 Chr. 1-9, etc.

6. Ex. 25-27; 30-31 and 35-40. Cf. also Noah's ark, Gen. 6: 15 ff.

7. Creation to Noah, Noah to Abraham, Abraham to Moses, Moses on.

8. Gen. 2: 4, 5: 1, etc.

9. E.g., Noah to Shem, Gen. 10: 1 ff.

10. Adam 930 years, Gen. 5: 5; Noah 950 years, 9: 29, etc., and this in spite of the fact that J already accounts for man's short life, Gen. 6: 3.

11. Elohim, Gen. 1: 1 in periods 1 and 2 (note 7 supra); El Shaddai, Gen. 17: 1, third period; Yahweh, Ex. 6: 23, last period.

12. The rainbow, Gen. 9: 13; Circumcision, Gen. 17: 11; the Sabbath, Ex. 31: 13-17. See Driver, Introduction, p. 127.

sacred institutions in Israel,"¹ and every one except circumcision and the Sabbath is attributed to Moses. The poetic sense is wanting. The author "thought out how things must have happened,"² according to his priestly ideal, and projected his thought back into the past.

The idea of Yahweh is at the opposite pole from J. Here he is far off, transcendent, the Ruler of the Universe.³ The supernatural is heightened.⁴ The climax of the priest's conception of Yahweh, the unapproachable, is reached at Sinai⁵ in glaring contrast to the "Father" of Jesus of Nazareth.⁶ The ethical standard is higher than in the older sources as the earlier accounts are modified. For example, Jacob left home, with his father's blessing, to seek a wife.⁷ Ceremonial observance is made the essence of religion. "In the exile the ritual became the matter of teaching."⁸ So the scribes arose, who were the real rulers of Israel in Christ's day, and the law became a burden.⁹

These two documents, P and the blended J E D, stand side by side, irreconcilable. The priestly school united them.¹⁰ P was taken as the ground-

1. The Documents of the Hexateuch, I: 187.

2. Century Bible, Gen. Introduction.

3. Kent, Student's Old Testament, I, p. 45.

4. Creation is by fiat, Gen. 1: 3, etc.

5. Ex. 19: 3 ff. Note 19: 12, 13, 24c; 20: 18.

6. Which conception of God has been impressed on the minds of children in the past? Which should the S. S. seek to impress?

7. Gen. 28: 1 ff.

8. Encyclopædia Biblica, "Hexateuch," p. 2056.

9. Mt. 23: 4; Lu. 11: 46. Cf. Jesus' tremendous indictment of the Scribes and Pharisees and their invented system. Mt. 23: 1 ff.

10. Compare, e.g., the story of Jacob's deception. J: Gen. 27: 1a-3, 4b, 5b, 7ac, 15, 18b-20, 24-27, 29ac, 30ac, 31b, 32-34, 41b, 42, 43b, 45a. E: Gen. 27: 1b,

work and the other forced Procrustes-wise, into its artificial scheme and chronology.¹ For example, the priestly account of creation is told in full,² but of the J story only a fragment remains.³ Sacrifice may be offered by the priest only. It began at Sinai under Aaron. "Of the sacrifice in the wilderness (J, Gen. 3: 18) and the services on the mount (E, Gen. 3: 12) not a word is said."⁴ There are other astonishing differences. "J has absolutely no knowledge of Aaron at all."⁵ There are slight references to him in E.⁶ The Tabernacle is new. J and E refer repeatedly to a simple "tent of meeting,"⁷ quite appropriate to a wilderness journey, of which Joshua is priest.⁸ The magnificent Tabernacle⁹ so minutely described, with its elaborate ritual, is a creation of the priests of the exile, nine centuries after the time of Moses. "In no genuine passage of the history of that long period (the Exodus to Solomon) *is there so much as a hint of the tabernacle* with its array of

4a, 5a, 7b, 8-14, 16-18a, 21-23, 28-29b, 30b, 31a, 35-41a, 43ac, 44, 45b. P: Gen. 26: 34, 35; 27: 46; 28: 1-9. Or the Spies. J: Nu. 13: 17b-19, 22, 27a, 28, 30, 31; 14: 1c, 3, 8, Caleb alone stands true. Joshua and Aaron not mentioned. E: Dt. 1: 22, 23; Nu. 13: 17c, 20, 21a, 23, 24, 26b, 27b, 29, 33; 14: 1b, 4, 9b. Caleb and Moses mentioned by name; 12 spies sent. D: Dt. 1: 20-31; 12 men are sent, no one mentioned by name except Moses. P: Nu. 13: 1-17a, 21b, 25, 26a, 32; 14: 1a, 2, 5-7, 9a, 10. Names of all the spies given; Joshua stands with Caleb; Aaron, the priest, with Moses.

1. Herman Gunkel, in *The Legends of Genesis*, points out that in this way "oddities occur." E.g., Sarah at 65 is still beautiful and attractive to a voluptuous king and Ishmael at 16 is carried on his mother's shoulder.

2. Gen. 1: 1-2: 4a. The order is light, firmament, land, trees, heavenly bodies, fish, birds, mammals, man — male and female.

3. Gen. 2: 4b-25. The order is man, plants, animals, woman.

4. Carpenter and Battersby, *The Hexateuch*, I: p. 121.

5. Cornill, *Introduction*, p. 67. Ex. 4: 14-16, is in J but is an editorial addition.

6. See Hastings, *Dictionary of the Bible*, Art. "Aaron."

7. Ex. 33: 7-11, Nu. 11: 24 ff, etc. Cf. Driver, *Introduction*, p. 153.

8. Century Bible, Exodus (Ex. 33: 11b).

9. Ex. 25-27, 30-31, 35-40.

ministering priests and Levites.”¹ The priestly code projects its ideal back into the Golden Age of Moses. The High Priest² is at the head of the hierarchy. The Passover is elaborated.³ First it was a mere sprinkling of blood.⁴ The Day of Atonement⁵ is now first mentioned.⁶ It represents the highest function of the mediatorial office of the High Priest. Joshua and Judges are revised and Eleazar the High Priest is made to share equally with Joshua in allotting the land,⁷ and five unhistoric judges⁸ are added to make twelve. P is predominant in Joshua 13-24, where the occupation is represented as a sweeping conquest. P itself is composite, as conflicting accounts indicate.⁹

Rigid exclusiveness and prohibition of marriage

1. Hastings, Dictionary of the Bible, Art. "Tabernacle," p. 666.

2. The name "High Priest" apparently occurs first in Hag. See Encyclopædia Biblica, Art. "Priest." Those who have the idea of God that Jesus taught and who, consequently, have no place for a priestly hierarchy, owe a debt to criticism for showing that this system originated with the priests in the Exile and not with Moses at Yahweh's command.

3. Ex. 12: 3-13.

4. Ex. 12: 22-23.

5. Lev. 16; 23: 26-32; Nu. 29: 7-11; Ex. 30: 10. Cf. Lev. 25: 9 — all P. The influence of the priestly theory of atonement and propitiation on Christian theology can scarcely be over-estimated, and this because it was not known to be of the priests. The importance which the story of the fall of man has had in the history of thought is known to every one. It should be remarked that the influence it exercised did not begin till after the completion of the Old Testament Canon. There is not one indication that the prophets of Israel ever gave a thought to the speculations which the Yahwist has clothed for us in these attractive stories. Henry P. Smith, *Old Testament History*, p. 16.

6. Kent, *Student's Old Testament*, IV, p. 269, Note Section 221.

7. Josh. 17: 4.

8. Judg. 10: 1-5; 12: 8-15. Tola, Jair, Ibzan, Elon and Abdon. Later, Abimelech, because of his crime in slaying 70 of his brethren (9: 5), was not counted among the judges and Shamgar was substituted, 3: 31, through misunderstanding of 5: 6. See p. 29, note 7.

9. E.g., The destruction of Korah of which there are two priestly accounts, and these are mixed up with J's story of Dathan and Abiram. Late Priestly, Nu. 16: 1a, 2b, 3-7a, 19-24, 27a, 35, 41-50, the Plague killed over 14,700. Very late Priestly, Nu. 16: 1a, 7, 8-11, 16-18, 32b, 33c, 36-40 — fire destroyed them — 250. J, Nu. 16: 1b, 2a, 12-15, 25-27b, 28-32a, 33a, 34 — the ground opened and swallowed them. Cf. Dt. 11: 6-7.

with foreigners called forth as a protest the beautiful idyll, Ruth.¹ Ezra-Nehemiah, incorporating memoirs of Ezra (444) and Nehemiah (432), and a collection of Psalms, were published at this time.

There was as yet no Canon of Scripture. The priestly redaction of the Hexateuch was completed by about 400² and the first eight books stood substantially as at present. In 333-331 the Greeks, under Alexander, conquered the Persians. To this fourth century belongs the dramatic poem of Job³ dealing with the problem of the suffering of the righteous. Joel,⁴ a book of Jewish eschatology, pictures Yahweh's judgment under the figure of a locust swarm, fighting against his enemies. Jonah, a protest against narrow exclusiveness and a plea for universal brotherhood, is one of the gems rescued by criticism. "I have read the book of Jonah," says Cornill, "at least a hundred times, and I will publicly avow, for I am not ashamed of my weakness, that I cannot even now take up this marvelous book, nay, nor even speak of it, without the tears arising to my eyes, and my heart beating higher. This apparently trivial book is one of the deepest and

1. Based on an old tradition of David. The scene is laid in the time of the Judges.

2. Before the Samaritan Schism. The Samaritans took the complete Law and began to worship in Shechem. Cf. Jn. 4: 20.

3. The prose part, 1, 2, 42: 7-17, may be much earlier. Elihu's speech, 32-37, is perhaps a late insertion. The poem is complete without it and he is not mentioned elsewhere.

4. The date of this book is quite uncertain. Kirkpatrick, *The Doctrine of the Prophets*, p. 57 ff, puts it in the pre-Assyrian period (before Amos). In general it is dated about the fourth century.

grandest that has ever been written. . . . Here Hosea and Jeremiah live anew.”¹ A number of anonymous prophecies² also belong here.

In the next century (300–200) belong the Chronicler and his school. Ezra and Nehemiah are edited³ and Chronicles (*c.* 250) compiled. The latter traces history⁴ from the beginning from the ecclesiastical viewpoint and in the style of P. The past is glorified. Now for the first time the claim is made that Moses is the author of all Israel’s laws and David of the temple music.⁵ Numbers relating to Israel leap from hundreds to thousands. The author has no interest in history as such and the book is practically valueless as a historic source. Zachariah 9–14 showing apocalyptic influence; Proverbs, a compilation⁶ of collections made at various times, some very old, for the most part in praise of worldly wisdom; the

1. *The Prophets of Israel*, p. 170. Think of the sacrilege of reducing it to a monstrosity — a mere story of a sea monster!

2. Isa. 24–27 (referring to a power from the West, — Alexander the Great). 12; 2: 1–4; Micah 4: 1–5 and perhaps 7: 7–20.

3. Chs. 1–6 prefaced. There is an interval of 60 years between Chs. 6 and 7. 4. For an example of the Chronicler’s method see, Henry Preserved Smith, *Old Testament History*, p. 3 ff.

5. David has traditionally been considered the author of the Psalms and that in spite of the fact that four large groups are under other captions. “It must be remembered that the first close connection of David with psalmody is first set before us in the Chronicles.” The author places “in the king’s mouth a psalm (1 Chr. 16: 7–36), which, remarkably enough, so far from being an original work, is composed of parts of three exilic, or post-exilic, Psalms, preserved still in the Psalter (Ps. 105: 1–15; 96: 1–13a; 106: 1, 47, 48)!” Driver, *Introduction*, p. 378. The only previous references to David as poet and musician are 1 S. 16: 18; 2 S. 1: 17 ff; 3: 33 ff; 6: 14–16; 22; 23: 1–7, none of which exhibit him as a distinctly religious poet. Am. 6: 5 is quite the reverse. The Chronicler lived 800 years after David and 1000 after Moses, as distant as the present is from Abelard and Charlemagne.

6. There are eight parts or groups, each with a caption: 1–9, In praise of wisdom; 10–22: 16, The Proverbs of Solomon; 22: 17–24; 23, The words of the wise; 24: 23–34, Sayings of the wise; 25–29, The words of Solomon; 30, The words of Agur; 31: 1–9, The words of Lemuel, a king; 31: 10–31, The virtuous woman, the verses arranged alphabetically. See Driver, *Introduction*, p. 392 ff.

Song of Songs, a collection of love lyrics; and Esther, are the contribution of this century. Esther glorifies intense Jewish patriotism of the narrowest type. The spirit of bitter revenge in the closing chapters is neither religious nor Christian. To meet the need of the Greek-speaking Jews the Bible was translated into Greek (c. 250). This translation is known as the Septuagint.

By the year 200 the Canon of the prophetic books was completed.

To the second century (200-100) belong Ecclesiastes with its gloomy refrain, "vanity of vanities"; and the book of Daniel, produced during the terrible persecution under Antiochus Epiphanes who attempted to crush out the Jewish religion. It was a message of encouragement and had profound influence then and through the centuries. The author, unable to speak openly, lays the scene in Babylon, four centuries back, and uses figures and allegories. Its religious value is great and enduring. Collections of Psalms were made at different times. A number come from the Maccabean age, thus showing the continuity of songs of praise for ten centuries. The book of Psalms was completed in the present form¹ about 140 B.C. It reflects many different religious standards, some of them being decidedly

1. It is divided, rather mechanically, into five books: 1-41; 42-72; 73-89; 90-106; 107-150. Perhaps the original groupings were: (1) 1-41 "of David," and 51-72, mostly "of David." Cf. 72: 20 "the prayers of David the Son of Jesse are ended"; (2) 42-49 and 84-89 "of the sons of Korah"; (3) 50, 73-80, "of Asaph"; and (4) 90-150, largely liturgical. The word "of" has, of course, no reference to authorship, but to collections known by that name (Cf. "Of the Sons of Korah"), just as Sankey's hymn book refers to the collection he published.

unchristian,¹ while in others the devout in all ages have found expression for their highest spiritual experiences.

During the first and second centuries B.C. much literature was produced, and this literary activity extended into New Testament times. Most of the works produced were never admitted into the Canon, and are known as the apocryphal writings.² Whether the Song of Songs, Ecclesiastes, Esther and even Ruth and Jonah should be admitted into the Canon was warmly discussed. The Greek additions to Daniel and to Esther were made at this time. The conception of the Canon of Scripture as verbally inspired and inalienably fixed is a development of later Judaism which ended in the dearest letter worship. The Canon of the Old Testament scripture was not closed until the Synod of Jamnia in 90 A.D.

This discussion of Israel's religion and literature reveals some of the problems that are inherent in the Bible as material for religious education. Criticism has not produced them; they were always present,³ but criticism brings them to a focus, recognizes the facts, and offers a solution. If the traditional view of the Bible were correct, that all was dictated by God to his prophets and religion was perfect or nearly

1. Cf. 58: 6; 59: 8, 13a; 69: 22 ff; 83: 9 ff; 137: 9 and all the imprecatory psalms.

2. E.g., Enoch, Ecclesiasticus, Maccabees, Wisdom, Tobit, etc. See Moffatt, *Introduction to the New Testament*.

3. E.g., When in the series was man created? Last, Gen. 1: 27, 31b; first, Gen. 2: 7 (See p. 35, notes 2 and 3). Which is right? According to the traditional view, both. Criticism explains the contradiction. Cf. also p. 34, Note 10 p. 35, Note 1, p. 36, Note 9.

so at the first, the difficulties would remain but there would be no solution. Criticism has disturbed only the traditions about the Bible, and has largely restored that wonderful literature as it originally existed. Criticism has not detracted one iota from its moral and religious value. This is conveyed in the documents as they were produced, documents which are now seen in their true setting. The following points bear directly on our problem.

1. There are widely differing ideals of religion and morals, a difference quite to be expected in a period of over thirteen centuries if there was ever to be any progress in civilization. For example:

(a) *The idea of God.* Yahweh walked, talked and ate with his people. He came to see if the reports of man's wickedness at Babel and in Sodom were true. Human sacrifice was offered so that it was necessary for a great spiritual teacher to combat it, as is done in the story of the offering of Isaac. Yahweh gets angry, repents, is sorry he created man. He destroys the world and those who even touch the Mount or the Ark,¹ tempts men² and creates evil.³ He scorns and derides sinners.⁴ At his command, so it is asserted, prisoners of war⁵ and whole tribes, including

1. 2 S. 6: 6-10.

2. 2 S. 24: 1. Satan is first spoken of by the Chronicler (c. 250 B.C.) to avoid this difficulty. With him, Satan, not God, tempts. From then on the doctrine develops. In Zechariah (3) and Job (1) he is an agent of God; then is identified with the Serpent in the Garden; finally, in Christian times, has been in the past conceived of as a power practically independent of and almost equal to God, disputing His kingdom.

3. Isa. 45: 7.

4. Ps. 2: 4, 12.

5. 1 S. 15: 33b.

women and children,¹ are hewn in pieces. He must be appeased, propitiated, and men are more anxious to save others than is he.² At first he was conceived of as one God among others and his fortunes were bound up with the tribe, then with the nation and its territory. When David was pursued by Saul and driven into exile, he thought he was driven from Yahweh's protection;³ and Naaman was given earth by Elisha that he may thus worship Yahweh on his own land.⁴ Compare with all this the moral and spiritual universality of God according to the great prophets.

(b) *Worship*. Idols,⁵ stone pillars,⁶ trees or groves⁷ were used. God was conceived of as the author of life; so, corrupted by Baal worship, prostitution was carried on at the temples as a part of worship.⁸ Sacrifice developed from being a simple communal meal of which God partook, to propitiation, human sacrifice being sometimes demanded. Atonement is necessary and altars must reek with blood. The more spiritual saw that worship was of the heart. The prophets and psalmists are the expounders of this aspect of worship.

(c) *Laws*. The avenger of blood was the messenger of justice.⁹ An eye for an eye¹⁰ was good law. A man might sell his daughter as a slave,¹¹ offer his child as a sacrifice.¹² If not pleased with his wife he

1. 1 S. 15: 17, 18.

2. Gen. 18: 32 ff and Ex. 32: 10 ff.

3. 1 S. 26: 19d.

4. 2 K. 5: 17.

5. Gen. 31: 19; Josh. 24: 2.

6. Gen. 28: 18.

7. 2 K. 12: 3.

8. Dt. 23: 17; Cf. Am., Hos., etc.

9. Gen. 4: 14c, 15ab, 24.

10. Ex. 21: 24 ff.

11. Ex. 21: 7.

12. Judg. 11: 30 ff; Gen. 22: 1 ff.

could divorce her.¹ Slavery was legal. If a master struck a slave and he lived a day or two, the master could not be punished, for it was his own loss.²

(d) *Morals*. Here the difference between the early and the Christian ideals is immeasurable. Concubinage was practised by the best.³ The Gibeonites sought to be revenged on Saul, and David delivered over seven sons of Saul to be hanged because of the drought.⁴ Elijah put to death four hundred priests of Baal in cold blood. David's last charge to Solomon is to pledge him to kill Joab and Shimei.⁵ Whether these are David's words or not they go unchallenged. The imprecatory psalms cannot be read to-day without a shudder.⁶ Harlotry is not condemned.⁷ The Hebrews rejoice that they appropriated all the jewelry they borrowed from the Egyptians.

From these there is a gradual process of refining until a higher conception of God and of morals is revealed; in some instances very near the Christian standard. Compare the idea of God in, e. g., Hosea, Jeremiah and Jonah; the ideal of family purity among the Hebrews at a later date; the care for the poor;⁸ and this, "Thou shalt love thy neighbor as thyself."⁹ In selecting material for a curriculum

1. Dt. 24: 1.

2. Ex. 21: 21.

3. E.g., Abraham, David.

4. 2 S. 21: 9.

5. 1 K. 2: 8-9.

6. Ps. 137: 9. Cf. Samuel, 1 S. 15: 17, 18, 33.

7. Gen. 38: 15 ff; Judg. 16: 1.

8. E.g., they were not to take a millstone or garments as a pledge for debt (Dt. 24: 6, 12, 13) and were to leave gleanings for the needy (Dt. 24: 19-22; Lev 19: 9, 10).

9. Lev. 19: 18.

these levels must be recognized and only that chosen for a particular age which best promotes, at that point, development towards mature Christian character.

2. The form of the literature complicates the problem. If each document had remained as it was written, the differences could be easily seen. But the older documents were edited by writers hundreds of years after they were produced. These editors modified them in accordance with their own standards and wove them into one often inconsistent and self-contradictory narrative. The early standards thus seem sometimes to be held at a late date when it is really only a piece of another document that has been inserted; or the later standards at an early date for the same reason; so confusion arises.¹ The most striking example is the priestly document, composed very late but projected back into the time of Moses. This late discovery of scholarship has, as often elsewhere, long been preceded by religious faith and insight, for all through the centuries the aged saint, the toiler weary with his work, the little child, have nourished their spiritual life, not on the priestly and legalistic ideals, but on the stories that throb with life and the lofty and tender messages of the great prophets and psalmists.

On the other hand, it is clearly seen that prophecy is not primarily prediction. The prophets were great

1. Cf. Saul chosen king by Yahweh's command, 1 S. 9: 15 ff; the choice of a king condemned as rejection of Yahweh, 1 S. 10: 19.



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spiritual leaders who sought to meet present needs.¹ By placing their work in its proper historic setting the problem of prediction is solved.

3. The inclusion of any passage of the Bible in a curriculum of Christian instruction can be scientifically justified only by showing: (a) That contemplation of the phase of human experience that it represents is adapted to promote growth toward mature Christian character. (b) That it is especially adapted to promote such growth at a *specific period* of development, — there must be a reason for choosing it for some particular grade or grades. (c) That the passage in question presents this phase of experience in an educationally usable and advantageous form. (d) That the passage in question presents this phase of experience, all things considered, in the best available form. This applies, first of all, to cases in which the Bible itself has more than one representation of the experience. In the end of course the Biblical material must be compared with the extra Biblical material with respect to power for the making of Christian character. But that is a problem for those who construct a curriculum. Here all that is attempted is to select from the Bible what is adapted to the different departments.

1. Cf. e.g., pp. 26-27 and p. 96 including Note 3.

CHAPTER IV

SOME RESULTS OF IGNORING THESE DIFFICULTIES

I. *The International Uniform Lessons.*

The Uniform Lessons, though tacitly denying that the difficulties exist, do make a certain selection of material but without reference to historical levels or critical results. They aim to cover the whole Bible every six or seven years, but much less has been used than is generally supposed. In the forty years of this system's existence (1872-1911), 643 out of the 929 chapters of the Old Testament were *unused*¹ for the lesson text, and 72 out of the 260 of the New Testament; that is, only 30 per cent of the Old Testament was used at all in the forty years and 72 per cent of the New Testament. Five books of the Old Testament, — Song of Songs, Lamentations, Obadiah, Habakkuk and Zephaniah, — and four of the New Testament — Philemon, 2 and 3 John, and Jude, — never appear. Important matters are sometimes left out, as the story of Barak and Deborah, Absalom's rebellion, considerable part of the Gospels² and of Paul's Epistles,³ and many others. No adequate conception is given, for example, of the causes making for the revolt of the Northern tribes, as, the

1. The figures given here are from the Mss. copy of an article on "Observations on the Content of the Uniform Sunday School Lessons," by Miss Lila Frances Morse, S.T.M., of Mount Holyoke College, who generously gave permission to use these facts. This article contains much more that is valuable.

2. Mt. 12: 17-21; 13: 14-15; 13: 34-35; 27: 3-10; Lu. 1: 26-45; 10: 38-42; 23: 7; Jn. 3: 22-36.

3. 1 Cor. 4: 6-13, 2 Cor. 4, 6: 1-10, Gal. 1-2, 2 Cor. 1-3; 10; 11: 1-21, etc.

historic disunity, the division caused by the line of Canaanitish cities, the troubles in David's reign, and Solomon's magnificence.

The selections are not well proportioned. The prophetic books are subordinated to the historic and priestly. In the forty years, Joshua, which is only one-third of Isaiah in length, gives one lesson more. Ten of the twenty-four chapters of Judges and forty-eight of the sixty-six of Isaiah are untouched. Jeremiah, with its fifty-two chapters, gives one lesson less than Judges. Hosea, called by some the Gospel of the Old Testament, because it teaches so tenderly the love of God, gives four lessons in forty years, while the twelve chapters of Ecclesiastes contribute five. The legal codes of Leviticus provided material for twenty-six studies; Deuteronomy, eleven; Daniel, thirty-nine; Proverbs, twenty-nine; Revelation, twenty-four; while Job contributes six lessons in the forty years, and Isaiah, Jeremiah and the other prophets a small relative number. It is, therefore, as true of books as of incidents that sometimes the more important lacks emphasis while the unimportant is stressed.

The priestly laws and sacrifices were supposed to be studied and their meaning learned. The tabernacle furnished exact material for study, and it continues to be taught as a historic fact.¹ This was

1. A recent issue of *The Sunday School Times*, commenting on the fact that Moses built the tabernacle according to minute measurement given by Yahweh, draws the lesson that it teaches the value of being exact. Yet the tabernacle is an ideal creation of the exilic priesthood 800 years after Moses.

the nourishment provided for primary children¹ as well as for adults.

An examination of the course prescribed for the last year (1911), which would probably be the best arranged, will show that the results of criticism have been largely ignored. *First*, the later additions to the text are not distinguished.² *Second*, Chronicles seems to be treated as if it were as reliable for the history as Kings, for the lessons on Manasseh, the finding of Deuteronomy and Asa, are taken from it, though Kings has a parallel account. *Third*, the order in which the material is taken up indicates that the critical results as to the dates and authorship of the various passages are not followed. The "translation" of Elijah occurred after the death of Ahab, but the second lesson following is on Ahab.³ A lesson on the exilic Suffering Servant follows immediately one on the invasion of Sennacherib, implying that Isaiah is the author of these chapters. The book of Jonah, written in the time of Ezra-Nehemiah or later, is studied between the reigns of Joash (836 ff.) and Uzziah (782 ff.). Three lessons from the book of Daniel precede Ezekiel. Esther is studied before Ezra. Then comes another lesson from Daniel. The prophets are taken up in this order: Isaiah, Micah,⁴ Hosea, Deutero-Isaiah, Jeremiah and

1. In 1902 special lessons for the beginners were begun and now there is an International Graded System.

2. The lesson on Jeroboam, 1 K. 12: 25—13: 6, has 12: 33 ff, very late; that on Omri and Ahab, 1 K. 16: 15-33 has 16: 19, 20, 23a, 25-28, 29-31 late.

3. A temperance lesson.

4. The International Peace Lesson.

Ezekiel. In addition the history of the North and of the South is intertwined, a lesson in one being followed by a lesson in the other. These facts show that many of the principles of teaching are violated and that the results of criticism are not followed. It is worth while to note in passing the conclusive proof furnished by this course for the need of graded lessons. Who would have the temerity to attempt to teach primary children¹ the lessons on Omri and Ahab, and on Ezra's return to Jerusalem?

II. *The Lutheran Graded System.*²

1. *Bible Study*³ (age 10) contains five stories from the first eleven chapters of Genesis, the story of Sodom, the offering of Isaac, and Elijah calling down fire from heaven, all of which, as will appear later, are not adapted to this age. The remainder of the stories and incidents are suitable. The Bible text is not used, but the lesson is printed in the form of a story,⁴ or rather, narrative of the Bible incidents.

The lessons are illustrated. In the lesson on "God Makes the Heaven and Earth," Raphael's "The Third Day" and "The Fourth Day" are used.

1. It may be objected that by this time special courses were provided for the primary department but it was also known that in the majority of schools only the uniform would be used.

2. General Council Publication House, Philadelphia.

3. In all these courses the first half is devoted to the New Testament, the second half to the Old Testament. The latter alone is referred to here.

4. The teachers are instructed not to read the lesson story in class until the pupils understand all the words. They are taught the meaning by learning to spell the hard words; e.g. "Spell 'Murrain.' What is it? . . . Spell 'Swarms.' What are they?" etc. The note is added, "As they have now been prepared by study to grasp this story, make its reading a pleasure and a reward to them." It would appear that the pupils are to understand the story first, then to read it.

Here God is represented as a man floating on the air above the globe. Allori's "Abraham Offering up Isaac" pictures Abraham, with the large-bladed knife in his hand, about to take the boy's life. Many other pictures of the same character are used. These emphasize the most undesirable phase of the stories and some of them stamp indelibly on the child mind a crass anthropomorphic idea of God.

2. *Bible Readings* (age 11) contains the text, taken from the Authorized Version. Each lesson is made up of a number of selections, arranged to form a continuous narrative. The uncritical attitude is reflected. One lesson title is "The Lord God Helped Joshua by Causing the Sun and Moon to Stand Still." A number of selections, including the later stories from Genesis, are adapted.

3. *Bible History* (age 12). "The History of the World from the First Man to the Flood" is the striking title of the first lesson. The Garden of Eden, the Highlands of Armenia, the Plains of Shinar, Ur of the Chaldees are cited for the geography. A "Summary of Events" follows the printed text, giving the chief events, evidently regarded as history, of the first eleven chapters of Genesis. Another lesson is on Daniel in the Babylonian Captivity. The order of the books as found in the English Bible is followed in this, as throughout this system of lessons. These examples indicate the results of criticism are not used.

4. *Bible Geography* (age 13). The first half

takes up the geography of New Testament times, and the study passes from Paul's Voyage to geography and chronology before the Flood. A diagram shows "The Human Race from Adam to the Flood," though a note admits that "the dates of Cain's lineage are conjectural." Another diagram shows the camp arranged in the wilderness journey by tribes, with the Tabernacle in the centre. The priestly document is evidently preferred. Only a text of Scripture is given. The lesson material is a story of the events narrated in the Bible.

5. *Bible Biography* (age 14). The first lesson is on The First Family. "In round figures the human race is six thousand years old; but the deeds of the first man and the first woman were written in a Book," the author asserts. A lesson on Seth and his descendants comes next. *Two* of the three lessons on the Judges take up the study of Othniel, Ehud, Shamgar, Deborah and Barak; and Tola, Jair, Jephthah, Ibzan, Elon, Abdon,¹ and Samson. Ezra, Nehemiah and Esther form *one* other study; and the twelve Minor Prophets supply material likewise for *one* lesson. It should be remembered that these are studies in *biography*, and are intended for pupils of fourteen. The story of events is still used for the text.

6. *Bible Literature* (age 16). The first lesson, or introduction, argues that the Pentateuch is not made up of different documents. Elohim and

1. On these minor judges, see pp. 29, Note 7, and 36, Note 8.

Yahweh refer to two aspects of God's nature, and do not indicate different documents. "Many seeming contradictions are only apparent." "The human writer of the most of the Pentateuch was Moses" and the Law of Moses refers to the whole law. After this introductory chapter the books are taken up in the order in which they occur in the English Bible.

7. *Bible Facts and Scenes* (age not specified) follows out in the same way the traditional order of events.

Throughout this system the naively uncritical view is consistently maintained, Different documents are not even recognized. The early Genesis stories are treated as history. Anthropomorphisms are accentuated by illustrations. Educational principles are often neglected in the selection of material and arrangement of the courses.

PART II

AN EDUCATIONAL CLASSIFICATION OF THE OLD TESTAMENT MATERIAL

The plan followed in this examination is to bring together all the passages that are adapted to each department in turn. The advantage of this procedure is that one can see at a glance all the material that is regarded as suitable for any department. That a passage is not considered adapted to a certain period does not discount its value. If a physician, drawing up a dietary for a child, rules out meat, he does not thereby deny to it value as an article of food. Again, a selection adapted to one grade may be held over because it is better suited to another period. The division into departments according to the ages set down, is adopted because it is the one generally used in graded systems. The kindergarten or beginners' department is not treated separately. Stories alone are adapted to beginners, and all the suitable stories will be found among those selected for the primary department.



CHAPTER V

MATERIAL¹ ADAPTED TO THE PRIMARY DEPARTMENT (AGES 6-8)

From the preceding discussion of the J and E documents it is evident that they contain many stories suited to this period. They are vivid and concrete and they deal with simple human relations in the family or immediate group. It is just here that the child's problems arise. The moral issue in the stories is usually clear cut. In all the following discussion the account given in J and E is referred to except when otherwise stated.

Any one reading J and E continuously through Genesis will notice the transition at chapter twelve. The first eleven chapters are quite distinct. Of this material obviously the genealogies,² Lamech's fierce thirst for vengeance,³ Noah's drunkenness,⁴ and the intercourse of the sons of God and daughters of men⁵ are not suited to primary children.

All the other stories have been used for primary grades but none of them is suited. Three objections apply to all of them. *First*, they are early man's attempt to explain origins, and though the child may ask similar questions these stories do not give the answer a child should receive. *Second*, they give an

1. See p. 23, Note 7. Practically all is taken from the earlier documents.
2. Adam to Noah, 4: 25; 5: 20; 6: 26, 1, 2b, 16b, 17, 18; 7: 28b, 29. Ham and Japheth, 9: 18a, 19a; 10: 1b; 9: 19b, 18b; 10: 8.
3. 4: 19-24. 4. 9: 20-27. 5. 6: 1-4.

inadequate and non-Christian idea of God. *Third*, the moral content is not adapted to the moral needs of little children. The Sunday school seeks to help the child solve his own moral problems as he meets them in every-day life. These stories will be referred to briefly here; further discussion of some of them is found in Chapter X.

The story of the Creation and the Fall ¹ gives early man's explanation of the origin of man and woman but not one that a Christian parent who has a fuller knowledge of the mystery of life's origin would wish his child to believe. Neither is the speaking of a serpent the Christian conception of sin; it is something far more subtle. The cursing of the ground and the expulsion from Eden because of jealousy of man's growing power gives a perverted view of God. As a statement of origins, then, it is neither adequate nor adapted. But it may be objected that it is a splendid story to teach children obedience. The difficulty is that it pictures a God who gives negative commands. All through his life the pupil who has thus learned about God has a lingering conception of God as one who denies to him the good things of life, a conception too prevalent everywhere. Besides, God does not deny to his people knowledge and life. The content of the story, then, is not suitable for these grades. The murder of Abel by Cain ² is surely not a picture for a little child to contemplate.

1. 2: 4b—3: 24.

2. 4: 1-16a. This story is later than the others of this group

The Flood ¹ story paints God as one who destroys men, women, children and animals, the guilty and the innocent indiscriminately. The Tower of Babel ² represents God as being jealous of man's growing powers (verse 6). There is no moral issue in either story for the child. Though young children may ask some of the questions that these stories attempt to answer, this is no excuse for giving answers that are in keeping neither with science nor, — and this is the important point, — with the Christian notion of God. When the pupil is able to understand that these solutions of world problems are not final and can compare them with other theories, that is, in the intermediate or senior departments, they can be profitably studied and their true value appreciated. One of the best proofs that these stories are not adapted to children is the modifications they receive at the hands of those who believe in using them for these grades.³

Beginning with Abram in Chapter 12 real men, women and children, pictured in a simple, child-like way, begin to live and move. Their quarrels and friendships, their display of generosity, love, anger, meanness, their life in the family and group fit into the child's actual, every-day experience. Here are splendid stories for the children: Abram's journey, his generosity to Lot, God's covenant with him, his victory over the four kings,⁴ Ishmael's

1. 6: 5 ff.

2. 11: 1-9.

3. See pp. 129-131 and 134.

4. This independent source (Gen. 14) represents Abram as a valiant knight, quite different from J and E where, through fear, he said Sarai was his sister.

birth, the promise of Isaac and his birth, Isaac and Rebekah. There is general agreement about excluding the accounts of the deception practised by Abram¹ and Isaac² and the consequent covenant of each with Abimelech;³ Lot and his daughters;⁴ and Abram's second marriage.⁵ The story of the expulsion of Hagar offers some difficulties.⁶ It exhibits an undesirable attitude in Sarah, but the kindness of Abraham and God's care for a little child give it adequate content. The destruction of Sodom and Gomorrah⁷ is unsuited for either primary or junior pupils. The later additions in which Abraham is more anxious to spare the city than Yahweh, the Sodomites' sin, the turning of Lot's wife into a pillar of salt, Lot and his daughters, and the destruction of two cities are clearly not suited for pupils below the intermediate or senior grades. The offering of Isaac⁸ has been used for primary children as an example of obedience. Even if this were the point of the story, the taking of a boy's life with a gleaming knife is not the kind of picture to help a child. Neither is the conception of God making such a demand, nor of a father obeying even if God could be conceived of as asking it, the Christian

1. 12: 9—19; 1 J. 20: 1-17 (18) E.

2. 26: 1-3a, (3b-5), 7-14. This is the earlier story of which the former is another version.

3. 21: 22 ff, with Abram; 26: 15 ff, with Isaac.

4. 19: 30-38.

5. 25: 1-4, 18. This is told to account for the origin of the Arabians.

6. 21: 8-20. Designed to explain the origin of the Ishmaelites.

7. 18: 16, (17-19), 20-22a, (22b-33a), 33b; 19: 1-28. Note the late additions. The utter desolation of the Dead Sea region puzzled the early Hebrews. This story gives an explanation.

8. 22: 1-14, (15-18), 19.

idea. The aim of the story is to show that Yahweh, in distinction from the gods of other nations, forbade human sacrifice. It is not adapted to primary or junior pupils.

Jacob's deception and flight,¹ his meeting with Rachel and marriage,² his escape from Laban and meeting with Esau,³ are adapted, though the verses should be selected carefully. The parts omitted refer to Leah's and Rachel's children, to Jacob's stock raising and the accounts of Dinah and Shechem and of Judah and Tamar, which are never used. The wrestling with the angel⁴ is omitted because severe mental struggle is, happily, not an experience of the child. It may not be superfluous to add that Jacob should be painted as he is and not as a saint.

The Joseph cycle is inimitable. Only a few verses have to be omitted.⁵

There are a number of good stories connected with Moses. His birth, marriage, call, return to Egypt and demand of Pharaoh are good. The "bridegroom of blood"⁶ passage and the plagues⁷ with their pestilence and death are not suited as lesson material. The plagues give a view of God and his

1. 27: 1a, 2-3, 4b, 5b, 6, 7ac, 15, 18b-20, 24-27, 29ac, 30ac, 31b, 32-34, 41b, 42, 43b, 45a; 28: 10, 13-16, 19 J supplemented from E. The ladder of angels is not mentioned in J.

2. 29: 1 ff.

3. 30: 25, 27, 29-31a, 32b, 34-36, 43; 31: 1-3; 31: 2, 4-7, 14-21b E. 31: 17, 18a, 19, 21ac, 23, 25b, 27, 30, 32-40, 44, 46-48, 51-53; 32: 3-7a, (7b-12), 13b-23; 33: 1-17 J.

4. 32: 24-32.

5. 39: 2 ff, in detail — Joseph tempted by Pharaoh's wife.

6. Ex. 4: 24-26 J.

7. Ex. 7: 8 ff. The J and E accounts keep quite closely to the natural explanation of the plagues. They do not say that Yahweh hardened Pharaoh's heart.

ways that is the opposite of what the children should have.

The wilderness journey is introduced by the story of the unapproachable God on Mount Horeb or Sinai.¹ Then follows with almost monotonous regularity the account of the people's sin and of Yahweh's hot anger and eagerness to punish. Most of the things Yahweh is said to have done for the Israelites, such as bringing water out of the rock² and the giving of the quails,³ were wrested from him by rebellion, and often accompanied by bitter punishment, as in the pestilence which followed the quails.⁴ God is represented as a stern, harsh, hot-tempered man. Surely the child must not be given this impression of the Father. On the other hand, the manna story⁵ shows Yahweh's provident care day after day. The story of the spies,⁶ full of action and ending in a stirring scene where courage and cowardice are sharply contrasted, is also suited.

The account of the conquest has few suitable passages. The story of the spies at Jericho saved by Rahab,⁷ which brings out the qualities of kindness and loyalty; the passage of the Jordan,⁸ which is explained by natural causes and does not involve

1. Sinai is the name used in J; Horeb in E.

2. Ex. 17: 1 ff.

3. Nu. 11: 1 ff.

4. Nu. 11: 33.

5. Nu. 11: 5d, (7-9) J. Note how little J has about it. Nu. 16: 4, 5, 14b, 15, 21, 27, 28, 35a E. In J and E the manna seems to have been a natural product which the people prepared for food.

6. Nu. 13: 17b, 18, 19, 22, 27a, 28, 30, 31; 14: 1c, 3, 8. Dt. 1: 22, 23; Nu. 13: 17c, 20, 21a, 23, 24, 26b, 27b, 29, 33; 14: 1b, 4, 9b; Dt. 1: 32.

7. Josh. 2: 2, 3b, 4ac, 5b, 6, 8, 9a, (9b-11), 12, 14b, 18, 19, 21 J. 2: 1, 3b, 4a, 5ac, 7, 13, 14a, 20, 15, 16, (17), 22-24a, (24b) E.

8. Josh. 3: 1ac, 5, 9, 10a, 11, 13ac, 15a, 16b; 4: 1, 3, 6, 7a, 8b, 10b, 11, 18 J. 3: 1b-3, (4), 12, 6, 14, (17b); 4: 4, 5, 7b, 8a, 20, (21-24); (5: 1) E.

destruction of others; the taking of Jericho,¹ which according to the older sources does not say the walls fell, may be used. The sin of Achan and the capture of Ai ² are not adapted. The account of a battle and the evil consequence of taking what is not one's own suits a later age. In a case where a child is inclined to take what is not his own, the story might be told to him alone. The rise of the Gibeonites ³ has no moral teaching. The remainder of the book of Joshua, continuing the account of the conquest and the location of the tribes, does not come within the child's experience.

The book of Ruth is splendid for this age. The primary children know what affection and family loyalty are. This story touches their life closely.

The first twelve chapters of Judges deal with the wars of the judges. Generally these have no more moral content than the history of any other war, but the story of Gideon ⁴ is an exception. It has the story quality and illustrates in a vivid way the beauty of moral and physical courage. Jotham's fable ⁵ is in the realm of child fancy, but it requires a knowledge of rather fine distinctions between the different trees mentioned, without which it has no moral significance. It may be used in the junior period.

Part of the story of Samson's birth ⁶ is appropriate, for children of this age are always interested in other

1. Josh. 5: 13-15; 6: 2, 3, 5b, 7, 10-12a, 14, 15a, 16b, 17, 20ac J.

2. Josh. 7: 1 ff.

3. Josh. 9: 3 ff.

4. Judg. 6: 3a, 4b, 5a, 6a, 11-13a, 13c-24, 34; 8: 4-10a, 11; 7: 16ac, 17a, 18b, 19ac, 20, 21b, J.

5. Josh. 9: 6-16a, (16b-19a), 19b-21a.

6. Judg. 13: 2-14, 24, 25a, J

children. The remaining stories of Samson merely display physical strength put to no good use, the spirit of vengeance or "getting even," and are usually connected with some paramour. Besides, the stories are crude and grotesque.

Next, the later documents paralleling J and E are to be examined. The first is the account of Creation.¹ It represents the priestly theory of creation and of the sanctity of the Sabbath. But the idea of both the world and the heavenly bodies and how they came to be is primitive and unscientific; and the idea of the sanctity of the Sabbath rests on a false conception of God. Jesus gives the true basis, the needs of men.² The child should be taught that God made the world and that Sunday should be kept, but this can be done without using material that is either unscientific or contrary to the Christian idea of God. The priestly account of the Flood differs somewhat from the earlier, but the criticism made there applies here. In addition, the pretended exactness of the account, the "very day"³ and exact measurements⁴ being given, vitiates it still more. The Covenant of the Rainbow,⁵ is added to explain that phenomenon. It reflects the priestly idea of God, ever ready to punish,⁶ who has to give a promise and have a sign as a constant reminder of his promise, not that he will do good to men, but that he will refrain from almost utterly destroying them.

1. Gen. 1: 1—2: 4a.
4. 7: 6, 11-14, 20, 24, etc.

2. Mk. 2: 27.
5. 9: 12-17.

3. 7: 13, etc.
6. E.g., 6: 13; 9: 16.

The remainder of the priestly account differs from the earlier chiefly by heightening the supernatural,¹ elevating the priestly,² and adding chronological notes,³ explaining how rites should have originated,⁴ and softening down moral imperfections in the ancestors of the Hebrew race.⁵ Then there are lists of names,⁶ and long, tiresome accounts of taking the census.⁷ These illustrations, which indicate the character of this source, show that none of it is suitable. The form, for the most part, is that of dry chronicles, with nothing of the story or the poetic in which children delight. The emphasis is upon form and ceremony, instead of upon moral content. The conception of God is just the one that the church of Christ seeks to eradicate from people's minds. Nothing, except passages referred to, is suitable for study below the senior or intermediate periods.

The Samuel stories,⁸ his birth, dedication, and call, are ideal. These move in the child world and the relations to other persons and to God are such as are desirable to cultivate. The stories of Saul's search, his hospitable entertainment by Samuel, his anointing, his gallant defence of Jabesh Gilead and subsequent appointment as king,⁹ are good,

1. E.g., Ex. 24: 23 ff.

2. The Passover is described to minute details, Ex. 12: 1-13. J has a mere sprinkling with blood 12: 21-22.

3. Gen. 5: 1b ff, 11: 10b ff, etc. Note the artificial arrangement and the extended lives of men.

4. E.g., Circumcision, a Semitic rite long before this, Gen. 17: 1 ff.

5. E.g., Abram and Lot do not quarrel, Gen. 13: 6a, 11b, 12a, and Jacob leaves with his father's blessing, Gen. 26: 34, 35; 27: 46; 28: 1-9.

6. Gen. 35: 22b-26; 46: 8 ff.

7. Nu. 26: 1 ff.

8. 1 S. 1-3: 4.

9. 1 S. 9: 1 ff.

vivid stories, full of action and with striking moral issues.

The David cycle ¹ has stories that fascinate children. His selection, his visit to his brothers in the war, David and Goliath, Jonathan and David, and Saul's jealousy have moral contrasts brought out sharply and simply in the action of living men as they associate with one another. The bravery of David, the loyalty of his two friends, the anger of the king, all come within the experience of the child. Other stories, such as the sparing of Saul's life, Abigail and Meribaal, may be used here, but they are so well adapted for the junior department that it is better to reserve them. Absalom's rebellion ² deals with a son's relation to his father and is full of life. Solomon's magnificence and his building operations do not touch the problems of little children.

The Elijah and Elisha stories have been widely used, and they deserve careful attention. The drought announced,³ the widow of Zarephath's kindness and hospitality, and her son's cure ⁴ are suitable. Hunger, hospitality, gratitude, a sick boy, are all within the child's experience, and the points of these stories help him to live in right relations with the members of his own group. The Mount Carmel scene ⁵ brings out clearly, in a vivid picture, moral courage. But because of its wonder element and the slaying of the prophets of Baal it is better reserved

1. 1 S. 18: 1 ff.
4. 17: 8-24.

2. 2 S. 15: 1 ff.
5. 1 K. 18.

3. 1 K. 17: 1-7.

for the junior period. God's revelation of himself in the still, small voice has little meaning for the child, though full of meaning for those who have entered into the serious business of life. The story of Elisha's call¹ has little contact with primary children. Naboth's vineyard² has a sharp moral issue and is dramatic, but it is a murder story with terrible retribution, and it is evidently not suited. Micaiah³ standing alone against four hundred false prophets shows splendid courage, but the issue is not concrete, it is "the word of Yahweh." Religion and morals for primary pupils must be clothed in flesh and blood. Elijah's translation⁴ displays no moral qualities; it is a wonder story without moral or spiritual teaching suited to the child. Then come a number of Elisha stories,—cleansing a city's water supply,⁵ multiplying the widow's oil,⁶ administering an antidote for poison and multiplying the bread,⁷ and recovering the lost axe.⁸ These deeds, it is true, are all done to help somebody; but they are dull incidents rather than stories and they present no living example of commendable moral qualities. That an axe, for example, was recovered from a pond of water, has no moral value, and the fact that the story is clothed in the miraculous adds nothing to its value. The restoration of the Shunammite's son,⁹ on the other hand, and the healing of Naaman,¹⁰ tell of a sick

1. 1 K. 19: 19-21

4. 2 K. 2: 1-18.

7. 4: 38-44.

10. 5: 1 ff.

2. 1 K. 21.

5. 2 K. 2: 19-22.

8. 6: 1-6.

3. 1 K. 22.

6. 4: 1-7.

9. 2 K. 4: 8 ff.

boy, a little girl, of kindness and gratitude and home life that deal directly with the child's life. The remainder of the history of Northern Israel is political history and not suited to the primary grades.

The history of Judah from the revolt to the time of Ezra contains no material suited to the primary department. It is political history, with war, victory, and defeat having the prominent place. There are no stories revealing persons in the family or small group. National affairs and the more abstract "faithfulness to Yahweh" have taken the place of the warm, personal element and concrete acts of the earlier stories. The reform under Josiah ¹ has been used but it is anything but personal and concrete. Jeremiah and Uriah ² stood for the right and suffered, but again the issue is interpreting the will of Yahweh. Nehemiah rebuilding the walls, with forces organized to work and fight,³ is beyond the pupils of this age. The first part of the story of Esther, telling of her risking her life for her countrymen,⁴ might possibly be used. But because of the bitter tone of the whole it is better reserved.

The high ethical teaching of the prophets, — their reasoned arguments and denunciation of national sins, — is beyond the primary pupils. The stories of the Potter ⁵ and of the Yoke,⁶ used by Jeremiah as illustrations, have been widely used. But the former

1. 2 K. 22: 1 ff.
3. Neh. 4: 15 ff.
5. Jer. 18: 1-10.

2. Jer. 26 and 36 ff.
4. Esth. 2: 17-18; 3: 1-7; 6; 8: 2-9.
6. 27: 2-28: 17.

teaches Yahweh's power to shatter nations, which is not the notion of God that should be stressed in this period; while the Yoke deals with the future fate of a nation far removed from the pupil's world. The national situation is much too complicated for a primary class. The parable of the Valley of Dry Bones ¹ has no meaning unless the exile be understood. The book of Jonah might be used, but it is better to reserve it for older pupils. In the book of Daniel the set purpose of the Hebrew boys to observe a ceremonial law ² by abstaining from eating certain food is not adapted to primary children. The king's forgotten dream ³ is fairly well adapted in form and the dream world is familiar to little ones, but this story does not help the child solve any moral problem. The Fiery Furnace and the Den of Lions ⁴ stories are popular and suitable when told as wonder stories.

The priestly writings ⁵ have the same general character as those already discussed and contribute nothing for this period.

The Writings, the so-called poetical books, have little suitable material. A few Psalms ⁶ are suitable and there are a number of individual verses appropriate for memorizing. Job, Ecclesiastes, the Song of Songs, and Proverbs, except for a few isolated verses, have no suitable material.

1. Ezek. 37.

3. Dan. 2.

5. Including Lev., much of Nu., Chr., Dt., Ezek., etc.

6. 23, 100, 91 (in part).

2. Dan. 1.

4. Dan. 3 and 6.

TABLE OF MATERIAL IN THE OLD TESTAMENT
ADAPTED TO THE PRIMARY DEPARTMENT

Abraham:

Journey.
Generosity to Lot.
God's Covenant.
Victory over the kings.
Ishmael's birth.
The Promise of Isaac. Hagar's expulsion.

Isaac:

Birth.
Isaac and Rebekah.

Jacob:

Deception and flight.
Jacob and Rachel.
Escape from Laban.
Meeting with Esau.

The Joseph Cycle.

Moses:

Birth.
Marriage.
Mission.
Before Pharaoh.
The Manna.
The Spies.

Joshua:

The Spies at Jericho.
Crossing the Jordan.
Jericho's capture.

Ruth.

Samson's Birth (in part).

Samuel:

Birth and service.
Anointing of Saul.

Saul:

His search and anointing.
Valor and crowning.

David:

Boyhood.
Goliath.
Jonathan.
Saul's jealousy.
Absalom's rebellion.

Elijah:

The drought.

The widow's kindness.

Healing the boy.

Elisha:

A boy cured.

Naaman.

Wonders (?)

Jonah.

Daniel:

The furnace.

The lions.

Psalms:

23, 100, 91 (in part).

Individual verses.

Other books:

Individual verses.

CHAPTER VI

MATERIAL ADAPTED TO THE JUNIOR DEPARTMENT (AGES 9-12)

In this period the pupil delights in heroes and heroic deeds. Chum and gang loyalty becomes strong, and the moral judgment is sharp. True stories are desired. Individual competition is keen and it passes gradually into group competition. Interest is taken in the causes of things, and to some extent in organization, and in laws and regulations. Naturally, then, those passages that treat of the outward deeds of men acting as individuals or as organized bodies provide the most suitable material. For religious education the moral issue must be prominent. In the early stories, in the exploits of the judges and in the history of the kings such events are found. But this material is not appropriate if it is treated merely as a catalogue of facts or as a general history. Living persons shown in actual situations which involve religious and moral crises are required. The striking incidents must be made central, for juniors are not ready for history. But in so far as historic events are treated they should be taken up in the order and in the connection in which they occur. The junior work will thus provide an outline which, so far as it goes, will be the basis for fuller detail later. Much the same thing is done in day school in the simpler histories or readers.

Two general rules seem to follow. *First*, the history of the North and of the South after the division should be treated separately so that a few great outstanding features may be clearly comprehended. When the history is taken up in the next period this becomes imperative. To study kings and events of the two kingdoms alternately as they are given in the Bible is confusing even to mature students, and this accounts for much of the confusion in the minds of Sunday-school pupils about the history of the Jewish people. *Second*, the earlier records alone, arranged in one continuous story, should be studied. They give the simple narrative. This at once excludes about one-third of the material, but it represents more than that for the confusion and contradictions arising from two or more intermingled accounts, which have been responsible for much of the haziness concerning the Bible accounts in the past, are avoided.¹ The later documents, composed centuries after many of the events which they describe, are not only often mistaken as to the facts, but they were written from a certain point of view and they pass judgment on the past, not on the merits of the case in the time in which it occurred, but according to allegiance to a law that did not come into existence until centuries afterwards. Every king is judged by this standard, and so an erroneous impression is often given. For example, the name Ahab is usually regarded as a synonym for everything that is unde-

1. Cf. p. 34, Note 10.

sirable in a ruler. But this comes from the sentence passed upon him in a later time.¹ History shows him to have been, in many respects, an able ruler. That teaching is most effective which exhibits the different characters in the actual situations so that the pupils will pass their own judgment upon them. From the discussion elsewhere² it is evident that the book of Chronicles can scarcely be used in this period.

All the material selected as suitable for the primary department is suited to the juniors, but it is studied by the juniors with deeper meaning and in greater detail. Some of the passages usually included in the curriculum for the juniors have also been discussed in Chapter V. The remaining passages only will be referred to here.

There is general agreement that the Abraham, Isaac, Jacob, and Joseph cycles of stories are well adapted³ to the junior period. Reasons have already been given for excepting the story of Lot's escape and of the offering of Isaac, which have been largely used. But in the Abraham priestly narratives two short passages may be used, the death of Sarah,⁴ which gives a true picture of bargaining in the East even at the present day, and the death of Abraham.⁵ These, though late, are probably based on good tradition and form a fitting close to the life stories.

1. See 1 K. 16: 29-31; 21: 20c-22, 24-26; 22: 38. 2. pp. 38-39.

3. Except a few passages noted under the primary department.

4. Gen. 23: 1, 19.

5. 25: 7-11a.

Much more of the Moses cycle is adapted here than in the primary department. Up to the arrival at Sinai all that should clearly be excluded is the "bridegroom of blood"¹ passage. The plagues, included in this material, are universally used. But they are suitable only if treated as incidents in the account of the freeing of the people. If they are made a special study, as has been done, the emphasis is necessarily thrown upon the horror and suffering caused. In the Mount scene the emphasis is not upon the awe-inspiring aspect of Yahweh,² but upon the fact that here the people did make a covenant and promulgate a law, and that the conception of God revealed in this passage is an early and mistaken one.

The decalogue, which in its earliest form is practically the well-known decalogue³ with the "reasons" omitted, may be studied by the juniors provided it is taught, not as a summing up for the Christian of his moral law and religious purpose, but as a code exceedingly elevated and comprehensive for the time in which it was produced and significant for all time. It has several limitations. *First*, it is negative. To refrain from doing wrong, from murder, from dishonoring God, is not to fulfil the teaching of Christ; but to live a life of active service. *Second*, Christian teaching does not forbid the mak-

1. Ex. 2: 24-26.

2. Ex. 19: 1 ff; 32: (9-14).

3. Ex. 20: 1-17. The earliest form is perhaps Dt. 5: 7, 8a, 11a, 12a, 16a, 17-21a. Cf. Ex. 34: 14a, 17, 18a, 19a, 20c, 21a, 22ac, 25, 26ab J; and Ex. 20: 23a, 24a; 22: 29ab, 30, 31; 23: 12, 15, 16a, 18, 19b E, for two other ancient decalogues.

ing of likenesses nor does it teach that God visits the iniquity of the fathers upon the succeeding generations in punishment. *Third*, a selfish motive is given for honoring parents, and, *finally*, the Jewish conception of the Sabbath and of keeping it holy is very different from the Christian conception of the Lord's Day.¹ In the next department the decalogue, taken up in comparison with other standards of duty, makes an appropriate study.

The only additional suitable material from the giving of the decalogue to the death of Moses, is Yahweh's promise to lead his people,² the tent of meeting,³ Jethro's visit,⁴ the marching song,⁵ the quails,⁶ water from the rock,⁷ the battle with Amalek,⁸ the journey to and conquests east of the Jordan.⁹ The other passages in this section are not adapted,¹⁰ such as the account of the ruthless slaying of three thousand men by the Levites after the making of the golden calf at Sinai,¹¹ the revelation to Moses,¹² and the organization of the judicial system on the advice of Jethro.¹³ At a later age the question of organization becomes a live question, but juniors

1. Cf. the conflict of Christ and the scribes on these points.

2. Ex. 33: 1, 3a, 17b, 12-17a J. Ex 33: 1a; 23: 20-22, 25 E.

3. Ex. 33: 6-11 E.

4. Ex. 18: 1-12 E; Nu. 10: 29-32 J

5. Nu. 10: 33, 35-36 J.

6. Nu. 11: 4-6; 18-24a, 31-35 J.

7. Nu. 12: 16; 17: 3, 2b, 7ac J. 20: 1b; 17: 1c, 2a; 20: 5; 17: 4-6, 7b.

8. Ex. 17: 8-16.

9. Nu. 21: 16a, (16b), 17-20, 32, 24b-30; Josh. 13: 13 J; Nu. 21: 11b-15, 21-24a, 31 E.

10. Note that Ex. 32: 9-14 and Nu. 14: 11-24 are late editorial additions. Moses is represented as prevailing on Yahweh not to destroy the people by appealing to his vanity. See also Ex. 33: 5.

11. Ex. 32: 25 ff.

12. Ex. 33: 18-34: 9 J.

13. Ex. 18: 1-27.

have little interest in it. The destruction of Dathan and Abiram¹ by a direct judgment of Yahweh, because they criticized Moses, their leader, gives a perverted view of God's character. The account of the conquest and settlement of the East Jordan territory is nearly all late. The early account which is brief² and historic, and the account of the death of Moses,³ are suitable, but the Balaam story⁴ and the account of the immorality of the people⁵ are not, the latter because it treats of harlotry and the fierce anger of Yahweh and the former because it does not make prominent any moral issue that applies to junior life.

In the history of the conquest of Canaan, the first chapter of Joshua, though late, is suited because of its emphasis upon moral qualities, such as courage, perseverance and trust in God. In addition to what has been selected, the battle at Ai is all that is adapted, for the accounts of the other battles are filled with personal cruelty.⁶ Instead of the long and detailed later account of the settlement, which is nearly all late, a little attention to the map will give a better idea of what was accomplished. The strategy of the Gibeonites⁷ is a good story but it has

1. Nu. 16: 1b, 2a, 12, 13-15, 25, 26, 27b-31, 32a, 33ab, 34; Dt. 11: 6-7. Two later priestly accounts are mixed with these in this chapter. Cf. p. 36, Note 9.

2. Nu. 20: 19, 20, 21b; 21: 16a, (b), 17-20; 21: 32, 24b, 25-30; Nu. 32: 39, 41, 42; Josh. 13: 13 J. Nu. 20: 14-18, 21a, 22a; 21: 4b-9; Dt. 10: 6, 7; Nu. 21: 11b-15, 21-24a, 31 E.

3. Dt. 34: 1b, d, 4 J. 31: 14, 15, 23 E. Cf. also 34: 5a, 6, 10, later E.

4. Nu. 22 ff.

5. Nu. 25: 1-5.

6. Cf. Judg. 1: 6; Josh. 10: 20, 22 ff.

7. Josh. 9: 3 ff; E.

no moral content. The story of Micah ¹ and of the sin of the Gibiathites ² is unsuited.

The book of Ruth is well adapted to the junior period.

In the history of the judges the account of the victory of Deborah and Barak ³ and of Gideon ⁴ are by common consent suited admirably to juniors. The story of Abimelech ⁵ is too full of cruelty and murder, and Jephthah's victory ⁶ is marred by the sacrifice of his daughter. The story of Samson has been constantly used with misplaced stress. Omitting some amorous references the story ⁷ is well suited to show, not a hero, but (with one or two possible exceptions) the wrong use of physical strength, and of one's life.

In the study of history by juniors, it should be remembered that only the striking incident with adequate moral content is suited, and that since the book of Chronicles is very late, unhistoric, uninterestingly written, and dwells upon the ecclesiastical side, it is not adapted, though it should be consulted by the teacher.

The Samuel, Saul, Jonathan, and David ⁸ stories and Absalom's rebellion, are universally admitted to be splendidly adapted to this department. Certain sections have already been referred to in the

1. Judg. 17: 1 ff.

2. Judg. 19: 1 ff.

3. Judg. 4-5.

4. 6: 1 ff J, omitting 8: 13-21, 8: 24-32 J; and including 7: 1-15, 16b, 17b, 18a, 19b, 21a, 22; 8: 22, 23, 29. Late E.

5. 8: 33 ff.

6. 10: 6 ff.

7. Judg. 14: 5-20; 15-19; 16: 1a, 2-31.

8. Including his election as King (2 S. 5: 3); water from the well at Bethlehem (2 S. 5: 17; 23: 13-17); and his treatment of Meribaal (2 S. 4: 4; 9: 1-13).

discussion dealing with the primary grades, as unfit for children. The ark, and the result of its mere possession by the Philistines,¹ making it somewhat of a fetish, is foreign to the religious thought of to-day and is undesirable teaching for children; also Saul's rejection,² for according to J it is largely because he offered sacrifice, and in E because he was humane while Samuel took life in cold blood; and his visit to the medium of Endor.³ The account of the war between David and Ishbaal, and of the violent death of Abner, Ishbaal and of Saul's sons⁴ has too much bloodshed and treachery to be used. The taking of the census⁵ is not suitable, nor the wars of conquest.⁶ David's murder of Uriah in order to marry Bathsheba,⁷ has often been used but juniors cannot well understand the motive. It may be used but is better reserved for the intermediate period. So Amnon's crime,⁸ Sheba's rebellion,⁹ the bitter last request of David to put Joab and Shimei to death¹⁰ and Solomon's treatment of his rivals¹¹ are unfit for juniors. The story of the crowning of Solomon, his wisdom and building operations¹² are adapted, and the building of the temple has value because pupils of this age are interested in building and they should begin to have their attention directed to the thought of the need of places of worship. The temple is

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| 1. 1 S. 4: 1 ff and 2 S. 6: 1 ff. | |
| 2. 1 S. 10: 8; 13: 4b, 5b, 7b, 8-15a late J. | 1 S. 15: 1-35a late E. |
| 3. 1 S. 28: 3 ff — probably late. | 4. 2 S. 2: 1 ff and 21: 1-14. |
| 5. 2 S. 24: 1 ff. | 6. 2 S. 10: 1 ff. |
| 7. 2 S. 11: 2 ff. | 8. 2 S. 13: 1 ff. |
| 9. 2 S. 20: 1 ff. | 10. 1 K. 2: 5 ff. |
| 11. 1 K. 2: 12 ff. | 12. 1 K. 5: 1, 5 ff. |

important also for understanding the subsequent development of the people and their literature, but the details of the building, the exact measurements and fittings,¹ are not essential, as they have often been made in the past. The account of Solomon's wealth² and of his adversaries³ is not adapted.

In the history of the North from the division of the kingdom, care needs be taken, as already pointed out, to avoid the review of the kings and the judgment passed upon them by a later age and from the point of view of allegiance to a law that was not known for one hundred years after Israel had been destroyed. The judgment is expressed in a regular formula.⁴ Of the history only three incidents are suitable. The revolt of the North⁵ is regularly used, is vivid and has a simple, clearly defined issue. Ahab's victory over the Arameans and his splendid treatment of a defeated enemy⁶ are good. The account of the fall of Israel⁷ is not used for the material is not well suited. But the event is so important in the history and the literature of the Jews that these few verses (excepting Chapter 17: 24 ff.) may well be made the basis of a lesson. The history of Jehu⁸ is used in graded systems but is not suited, for though full of action and stirring incidents it is little more

1. E.g., 1 K. 6 and following chapters.

2. 1 K. 9: 10-29; 10: 14-29.

3. 1 K. 11: 14-25.

4. Cf. 1 K. 16: 12-14, 19, 20, 29-31, etc.

5. 1 K. 12: 2-20, 25-32.

6. 1 K. 20: 1-34.

7. 2 K. 15: 29, 30; 17: 3, 4; 18: 9-11, and 2 K. 17: 24 ff.

8. 2 K. 9: 1-10: 27.

than a succession of ruthless butcheries without any special moral or religious truth. The remainder of the history is merely political history devoid of moral issues suitable to juniors.

The stories of the prophets remain. The nameless prophet and his undoing,¹ Ahijah's message of doom,² and the rebuke of the unknown prophet³ have no concrete moral problem. All three are strange stories, fantastic, like some of the incidents in the lives of the Saints of the Middle Ages. Micaiah, standing by what he believed to be true in the face of four hundred opponents,⁴ is, it is quite evident, suitable. The Elijah and Elisha stories have been constantly used, but they present two difficulties, the moral problem and the miraculous element. The prophecy of the drought by Elijah, which includes the healing of the widow of Zarephath's son, and the scene on Carmel,⁵ have the miraculous element throughout, but, with the exception of the slaying of the prophets of Baal, splendid moral qualities are distinctly emphasized. The same is true of the healing of the Shunammite's son, the restoration of her land, and the curing of Naaman by Elisha.⁶ If these stories are frankly admitted to be partly the result of popular tradition growing around some striking incident, they are suitable. Elijah's rebuke of Ahab⁷ is adapted. The call of Elisha,⁸ the story

1. 1 K. 12: 33—13: 34, likely exilic.

3. 1 K. 20: 35-43, late.

5. 1 K. 17: 1-19; 18.

7. 1 K. 21: 1-20a, 23, 27.

2. 1 K. 14: 1 ff, late.

4. 1 K. 22: 1-23.

6. 2 K. 4: 8-37; 8: 1-6; 5.

8. 1 K. 19: 19-21.

of the deliverance of Samaria ¹ and of Elisha's death ² may also be used. Elijah's message to the sick Ahaziah ³ and the late additions to the account, the cursing the children, ⁴ and the miracle wrought by Elisha's bones ⁵ are not suitable. Of the remaining Elisha stories, ⁶ the multiplication of the oil, healing the water and food, restoring the axe, giving advice in war, and leading an army like blind men, are all wonder stories. They are well enough adapted as far as form goes but they are, as was pointed out above, without adequate religious and moral content, and are therefore not suited to the Sunday-school curriculum at this age.

Turning now to the history of Judah, ⁷ whose revolt has already been discussed, the history of Joash, ⁸ his coronation, temple repairing and service of God, and of Josiah, ⁹ in whose reign the book of the law was published and the great Deuteronomic reform begun, are good studies. The latter, especially, is important because it is one of the central points in the history of both the literature and the religious development. Both have vivid scenes and emphasize moral and spiritual values in conduct. The reign of another boy king, Manasseh, ¹⁰ has been used. There is very little about him except the

1. 2 K. 6: 24—7: 16.

2. 2 K. 13: 14-19.

3. 2 K. 1: 1-8, (9-16), 17a, (17b-18).

4. 2 K. 2: 23-25.

5. 2 K. 13: 20-21.

6. 2 K. 1: 1-7; 2: 19-22; 38-44; 6: 1-7; 3: 4-27; 6: 8-23; 9: 1 ff.

7. It is interesting to note that the kings of Judah have been judged by the same standard as the kings of the North, but the formula in which it is expressed differs. See 1 K. 15: 9-11, etc.

8. 2 K. 11: 1-20; 12: 4-21.

9. 2 K. 22: 3—23: 14, 29, 30.

10. 2 K. 21: 1-6, 17-18.

accusation that he promoted idol worship. An exilic addition and Chronicles ¹ add little more. There is no striking scene, no moral contrast. This passage is not suitable by itself, but it might be used briefly as a contrast to one of the other boy kings mentioned above. Jehoshaphat's ² reign offers several stirring incidents and one deliverance at the word of the prophet, but the account is in Chronicles, and it has no ethical content. The remainder of the history proper, being purely political, is not suited. But in this period two great prophets appear and take an important part in stirring events. In the reign of Hezekiah, Isaiah ³ came into prominence especially in connection with Sennacherib's invasion. Here is a dramatic situation where the best qualities of moral courage and religious attitude stand out prominently. The other is the prophet Jeremiah who lived during the last days of the nation and early years of the exile. Here will come in reference to the last days of Judah.⁴

In the restoration two men stand out prominently, Ezra and Nehemiah. The life of each affords many striking incidents where the religious and moral life is put to crucial test. The rebuilding of the temple by Ezra,⁵ of the walls by Nehemiah,⁶ and the binding of the law upon the people of Jerusalem, are the

1. 2 K. 21: 7-16 and 2 Chr. 33: 10-20.

2. 2 Chr. 18: 1-3, 28-34; 19: 1-3; 20: 1-30, 35-37.

3. 2 K. 18: 1-3, 18; 20: 8, 1-7; Isa. 7: 1-17; 36; 37; 39: 1-8; 2 K. 20: 12-19; 18 and 19.

4. 2 K. 23: (36, 37); 24: 1a, 7, 1b, (2-6), 8-25: 2; Jer. 39: (1-2), 3, (4-10).

5. Ez. 1: 5, 6; 5: 14, 15; 3: 8—4: 24, Cf. Haggai.

6. Neh. 1; 2; 4; 7: 1-5a.

central points. The last is not well suited to juniors, for they do not comprehend the significance of the law, and the account of the convention is not attractive.

Following this period came the heroic struggle of the Maccabees. Other of the apocryphal works also are well worthy of study. The problem is less complicated there than with the canonical books, for the dates are pretty well known, the documents are not troublesome, and they have never been regarded as sacred in the same sense as the canonical, so that they can be used without prejudice or bias. But the analysis of these books does not fall within the scope of this investigation.

The first part of the book of Esther might be used.

In the discussion of the prophets which follows, it may seem at first sight that too much has been excluded. But because of the adult's high appreciation of the prophet's ethical and religious message as the flower of the religion of Israel, there is a constant tendency to include too much. It is necessary in considering the question to bear in mind the standard of selection, *first*, the ability and the moral needs of the pupil, and *second*, the aim in view. If this is done, it is felt that the selection made will be found to cover the suitable material quite fully.

Amos ¹ may be used because he is himself picturesque and heroic, and because he uses as figures simple things he has seen and that the pupils under-

stand. He condemns social evils, but in a striking way. Hosea's gospel of love affords little that juniors can use because of the figure in which the whole is conceived, although a few passages¹ might be used. Isaiah, in addition to references already given, has some adapted material,² chiefly illustrative of the situation in Palestine under the Assyrian invasion already mentioned. In the prophecy of Jeremiah there are many striking events, and the human interest is always strong. Among the passages adapted there are three chief lines of interest,³ *first*, the prophecies relating to the nation, chiefly proclaiming its doom;⁴ *second*, those in which the restoration of the nation is promised;⁵ and *third*, the dramatic history of his own life.⁶ In Ezekiel a few passages⁷ might be used. There is little action, but it is fairly concrete. Jonah is excellent. The first seven chapters of Daniel are adapted. The stories used must be treated as stories, not as history. These passages are considered suitable because they are for the most part full of action, deal with a concrete, present situation, and show forth in strong light the ethical and religious qualities that pupils can appreciate.

1. 4: 1-2, 7-9; 9: 6-7; 11: 1-9; 14: 1-8, (9).

2. 6; 8: 5-10; 28: 1-4; 20: 1-6; 39: 1-8.

3. It is not intended that all the passages cited are to be used, but from these some central point may be taken and the rest used to illustrate it.

4. 1: 13-19; 4: 5-8, 11-29; 5: 15-20, 30, 31; 6: 22, 23; 18: 1-10; 14: 13-15; 6: 27: 2-17; 21: 1-10; 34: 37: 1-10.

5. 29: 4-12; 32: 6-15, 42.

6. 1: 1-10; 11: 9, 18-23; 7: 1-15, 21-26; 26 (which includes the story of Uriah); 15: 10 ff; 19-20; 36; 37: 11-38; 28; 39: 3, 14; 43.

7. 1: 1; 3: 16-21; 17; 33; 34: 11-31; 37: 1-14.

In the book of Isaiah there is a number of choice passages suitable for memorizing.¹

The remaining prophets, Micah, Nahum, Zephaniah, Habakkuk, Haggai, Zechariah 1-3, Obadiah, Malachi, Zechariah 9-14, Joel, have no adapted material. They contain prophecies against other nations, the conditions of which are unknown to juniors, as Nahum against Nineveh or Obadiah against Edom; or they speak in visions and figures that are difficult to interpret, as Ezekiel, Zechariah, or the last chapters of Daniel; or they emphasize loyalty to the law, as Malachi; or they deal in abstract principles and upon these base their judgment. This last applies to almost all the prophecies that have been excluded. It is what many adults delight in, but junior pupils have not yet reached that stage of development.

A few isolated passages or verses (like the examples given below) from Israel's laws relating to the treatment of parents² and servants,³ to maintaining a weekly day of rest,⁴ the attitude to the immigrant,⁵ the widow and orphan,⁶ the blind and deaf,⁷ the poor,⁸ the aged,⁹ to neighbors,¹⁰ and to Yahweh¹¹ might be used, but it is better to reserve the study of

1. 40: 1-11, 27-31; 9: 2-7; 11: 1-10; 53; 55; 60; 61: 1-3a; 35.

2. Dt. 5: 16; 27: 16.

3. Dt. 24: 14, 15; Lev. 19: 13b.

4. Ex. 23: 12.

5. Ex. 22: 21.

6. Dt. 24: 14, 17; 27: 19.

7. Dt. 27: 18; Lev. 19: 14.

8. Ex. 23: 6; Dt. 15: 7-11; Lev. 25: 35; Dt. 16:11; 26: 11.

9. Lev. 19: 32a.

10. Ex. 23: 4, 5; Lev. 19: 17, 18; Dt. 10: 18b-19a.

11. Dt. 8: 5-14; 5: 29; 6: 10-12; 10: 12.

law until it can be taken up connectedly, and when law and organization become a vital question for the pupil as they do in the next period. The ceremonial laws and laws relating to the hierarchy, temple, offerings and sacrifices have no vital contact, and contribute nothing to the moral and religious life of juniors. The tabernacle in the wilderness is still used as a study in this period, but from the discussion of the development of the literature it is evident that a study of the tabernacle is not helpful to the Christian life, while the study of measurements and furnishings as an exercise of memory is commendable under no circumstances.

Among the Writings the prose parts of the book of Job,¹ with the story of the poem given by the teacher and some selections from the magnificent closing chapters, may be studied. But it is so well suited to a later period that it had better be reserved. Many of the Psalms, in part or in whole,² are splendid for memorizing, and at this age memory of this kind is at its best. The book of Proverbs has a number of verses that may be roughly grouped in the following way, though not organically connected: honoring parents,³ wisdom,⁴ self-control,⁵ personal character,⁶ and diligence.⁷ These, perhaps, are not

1. 1-2 and 42: 7-17.

2. 1: 8; 15; 19; 23; 24; 27; 29; 34; 42; 46; 67; 72; 84; 91; 96; 98; 100; 103; 117; 121; 122; 126; 137: 1-6; 150.

3. 1: 7-10; 6: 20-23.

4. 3: 13-17; 10: 1.

5. 15: 1; 16: 32; 20: 1; 23: 29-35.

6. 4: 23; 17: 22a; 12: 10, 19, 20, 22; 22: 1; 25: 11.

7. 6: 6-11; 22: 29ab; 24: 30-34; 25: 13, 14.

suited for so many studies but they may be used with other material and for memorizing or illustrating. Ecclesiastes, Song of Songs, and Lamentations contain nothing suitable for juniors except a few individual verses.

TABLE OF MATERIAL¹ IN THE OLD TESTAMENT
ADAPTED TO THE JUNIOR DEPARTMENT

All the material selected for the Primary Department, and in addition:

Moses:

The Red Sea.
To Sinai.
The Mount and Decalogue.
God's promise to lead his people.
Jethro's visit.
The Tent of Meeting.
The Marching Song.
The Quails.
Water from the Rock.
Fight with Amalek.
Journey to and Conquest East of the Jordan.
Moses' Death.

Joshua:

Call (Josh. 1).
Ai.
Joshua's Farewell.

The Judges:

Deborah and Barak.
Gideon.

Samson:

The Lion and the Wedding Feast.
The Foxes.
Delilah.
Death.

1. All, except a few indicated passages, to be taken from the earlier documents.

Saul:

Victory at Gibeah and Jonathan's Heroism.

Saul and David:

Abigail.

Gilboa.

King David:

Coronation.

Water from the Well at Bethlehem.

Meribaal.

Bathsheba.

Solomon:

Coronation.

Wisdom.

Building.

The Revolt of Israel.

Ahab's Victory over Aram.

The Fall of Israel and Exile.

Micaiah.

Elijah:

Carmel.

Rebuke to Ahab.

Elisha:

Call.

Deliverance of Samaria.

The Wonder Stories.

Death.

Joash.

Josiah.

Sennacherib's Invasion.

Fall of Judah and Exile.

Ezra Rebuilding Temple.

Nehemiah Rebuilding Walls.

Esther, First Part (?)

Amos, selections.

Hosea, selections.

Isaiah, selections.

Jeremiah, selections.

Ezekiel, selections.

Jonah, selections.

Book of Isaiah, selections for memorizing.

Job, prose part and selections.

Psalms, selections.

Proverbs, selections.

CHAPTER VII

MATERIAL ADAPTED TO THE INTERMEDIATE DEPARTMENT (AGES 13-16)

Interests are more varied and changes more abrupt and distinctive in the intermediate years than at any preceding period. It is a time of physical, mental, and social readjustment. More co-operation becomes possible, societies are organized under definite laws and regulations, and teams play according to "the rules of the game." A taste for literature and history is acquired, and it is also a time of hero worship. Moral and spiritual questions are dwelt upon, often morbidly. Friendships broaden, but not between boys and girls until the end of the period. Loyalty to the hero, society, friend, home is characteristic; but in this age comes the tendency to break from restraints, even of the home. The study of laws and the part they play in all life should help to meet this need. Investigation has shown that between the years of twelve and nineteen the percentage of conversions is very high except at fourteen when it is remarkably low.¹ There are three chief interests² in this period: biography and hero study; a more or less connected historical study; and a study of rules and laws. The

1. Coe, *Spiritual Life*, p. 39 ff. Starbuck, *The Psychology of Religion*, p. 195 ff.

2. A study of the Bible as literature might come in here also; but it is better adapted to the senior department. Besides the Life of Christ is necessary in these years.

first two are closely related and supplement each other.

There is general agreement that hero study is adapted to the early years. This means the study of a characteristic as revealed in an incident or two. If for any reason it is desirable to postpone this until later in the period it may be made a biographical study.¹ In the same way if the historical study is taken up in the first years the more striking events must be selected, but if in the last year much more detail can be given. In selecting the material regard will be had to both. The characters about whom there is sufficient material for a biographical study will be pointed out, and in the history not only the striking incidents but also all the material that is adapted to a fairly connected historical study will be indicated. There is thus likely to be more material offered than can be used in any one curriculum, but the purpose of this study is to display the material from which a choice might be made for a curriculum.

I. The Hero and Biographical Study.

Among the patriarchs there is abundant material² for a study of Abraham, Jacob, and Joseph. Too little is given about Lot for a character study. Moses and Joshua also are good studies, though the latter is more shadowy than Moses. There is plenty

1. It is evident that every biographical study will supply abundant material for a hero study.

2. The older documents should form the basis of a character study, the later being compared.

of material about Aaron but it is nearly all late and deals with his office rather than with himself, except in one or two incidents. Deborah and Barak, and Gideon are suitable for hero study. Samuel, Saul, Jonathan, David, Solomon, and perhaps Absalom provide biographical studies. Samson and Ahithophel,¹ David's chief counsellor, whose advice was "as if one enquired of the word of God," might be used for hero study. None of the other kings is a good character study. Among the best for hero study are Jeroboam, Ahab, and Jehu; Rehoboam, Jehoshaphat, Joash, and Josiah; the prophet Micaiah, and perhaps, in connection with Jeremiah, Baruch the faithful amanuensis, and Uriah.

Though much of the course here outlined is like the junior course, the nature of the work is different. There, a striking characteristic was selected; here, the character is studied with an attempt to get at a just estimate of the person as he was. In Bible study it is time such investigation was done without bias; for example, Jacob pictured in his deceit and without the halo, and Elisha as playing a large part in political intrigue. All the material relating to the life of the persons studied, which is contained in the earlier documents, can be drawn upon in this course.² Nearly all of this has already been selected, but there is some additional material, as, for example, in the

33. 1. 2 S. 23: 34b, 39a; 11: 3 ff; 15: 12-18, 31-34; 16: 15-17: 23; Cf. 1 Chr. 27:

2. Except parts excluded because of offensive expression or of immoral content.

life of Abraham, the deception of Abimelech, the destruction of Sodom, and the offering of Isaac will come in as incidents. So with the other characters. The parallel documents, D, P and the Chronicler's and Scribes' estimate of the different characters, can be compared in the biographical study, and, as in the course in history, a taste of the style and general character of each is acquired.

Among the prophets of the eighth century and after, Amos, Hosea, Isaiah, Jeremiah, and Ezekiel have been discussed and the material there selected can form the basis of either hero or biographical study. In every case it needs to be supplemented from the writings of these men themselves. Haggai¹ may be added as a hero study. Ruth, Jonah, Daniel, and Esther are appropriate hero studies, but in treating them the fact that they are literary, not historic, characters, and the significance of the books, are brought out. The other prophets are omitted because there is not enough of the personal element apparent nor sufficient concrete situations with moral issues for pupils at this age, though there may well be for more mature students.

II. *The Historical Study.*

The study of history parallels the study of biography, for the history of the earlier days is bound up very closely with the lives of great leaders. A historical sketch would bring out their continuity

1. Ezra 5: 1 and Haggai.



and the influence and development of ideas and ideals through the years. The material up to the establishment of the monarchy is thus much the same as that already indicated for the junior department, except that now the passages that bear more directly on the historic development can be added. The juniors have become familiar with the great turning points in Israel's history, and the rather full course here outlined is possible because it merely re-emphasizes these essential points, fills in the gaps, and adds detail. An exhaustive study of Israel's history is not adapted to intermediate pupils, but the outline will form the basis of all future historical study. As has already been indicated, the amount of detail will depend on the year for which the course is designed. It may be well to state again that the material cited from the historical books, though the references seem extensive and complicated, is not very great for, usually, the oldest documents are selected. If taken up in the last years of this period the book of Chronicles and the later writings can be compared and selections from the prophets can be used somewhat freely as parallel reading.

Everything selected for the primary and junior departments is suitable. But, though much of the material is the same, it will be treated more thoroughly. The history of the period before Moses must be largely a study of the Patriarchs. Practically all the material that bears on the history has already been cited, although the following may be

added: The plagues,¹ the golden calves,² Jethro's advice,³ the march,⁴ the defeat by the Amalekites,⁵ Edom's refusal,⁶ death of Aaron,⁷ the journey,⁸ the east Jordan victories,⁹ Balaam's prophecy,¹⁰ the strategy of the Gibeonites,¹¹ victories in the South,¹² and in the North,¹³ Joshua's farewell and death,¹⁴ Micah's priest and the Danites.¹⁵ The crime of the people of Gibeah and their punishment¹⁶ are not suitable.

Among the Judges Abimelech¹⁷ and Jephthah¹⁸ may be added. The story of Ehud's assassination of the King of Moab¹⁹ is not suitable. The other judges are not historic and the account of them is not adapted.

The capture of the Ark by the Philistines,²⁰ Saul's rejection,²¹ and also David in exile; a slight reference to the war between Saul's son, Ishbaal, and David;²² the capture of Jerusalem and the bringing up of the Ark;²³ and David's crime may also be studied now.²⁴

1. Ex. 7: 8 ff.
2. Ex. 32: 1-3, (9-14), 15-29, (30-34), 35.
3. Ex. 18: 13-27; Nu. 11: 16-17, 24b-30.
4. Nu. 10: 33, 35, 36.
5. Nu. 14: 25b, 39b-45 E.
6. Nu. 20: 19, 20, 21b J; Nu. 20: 14-18, 21a, 22a; 21: 4b-9 E.
7. Dt. 10: 6-7.
8. Nu. 21: 16-20 J; Nu. 21: 11b-15 E.
9. Nu. 21: 32, 24b, 25-30; 32: 39, (40), 41-42; Josh. 13: 13 J; Nu. 21: 21-24a, 31 E.
10. Nu. 22 ff.
11. Josh. 9: 4, 5, 6b, 7, 12, 13, 11b, 14, 15bc, 16bd, 22b, 23, (17-21) J; Josh. 9: 3, 6a, 8, 9a, (9b-10), 11a, 15a, 16ac, 22a, 24a, (24b), 25-27a, (27b) E.
12. Judg. 1: 1-3, (4), 5-7, (8); Josh. 15: 63; Judg. 1: 9-17, (18), 19 J. Cf. Josh. 9 and 10.
13. Judg. 1: 22-26; 4: 2b, (23, 24) J. Cf. Josh. 11.
14. Josh. 24: 1-28 late E. Josh. 24: 29-33 E.
15. Judg. 17: 1-13; 18: 1b-31.
16. 19: 1 ff.
17. Judg. 9: 1 ff J and E.
18. Judg. 10: 6 ff J and E.
19. Judg. 3: 15b-28.
20. 1 S. 4: 1b, 2b, 3a, 4a, 5ac, 6b, 7b, 9b, 10ac J. 1 S. 4: 1c, 2a, 3b, 4b, 5b, 6a, 7a, 8, 9a, 10b-14, (15), 16; 5: 1 late E.
21. 1 S. 10: 8; 13: 4b, 5b, 6, 7b-15a late J. 15: 1-35a, late E. Cf. 1 S. 14: 47-51.
22. 2 S. 2: 8 ff; 4: 1-3, 5-12; 5: 3. 23. 2 S. 5: 6-12; 6: 1-15. 24. 2 S. 11: 2-12: 24.

Solomon's splendor and wealth,¹ his political troubles and death² are adapted. After the division, the account of other events and rulers supplies suitable material. The early kings of Israel do not afford a very good study, but the account of their reigns in brief form — a mere reference — gives an impression of the character of the time and rule. The four succeeding Jeroboam illustrate this.³ The reigns of Omri and Ahab⁴ are important. Omri made Samaria his capital and in Ahab's reign the religion of Israel was threatened by the introduction of the Tyrian Baal through Queen Jezebel. During these reigns Elijah carried on his great work. Ahaziah and Jehoram⁵ are merely mentioned and will come in under the study of Elijah and Elisha who will of course be taken up here as most important in the history. The fierce Jehu⁶ makes a suitable study, while the slight reference given to Jehoahaz⁷ is not important. Jeroboam II's brilliant reign⁸ has but brief reference. Now, however, the contemporary prophets contribute appropriate material. Reference to Amos illuminates the history of Jeroboam II and gives the prophet a vital relationship. This holds true throughout the remainder of this course. The account of the last six kings is a mere

1. 1 K. 4: 1 ff; 1 K. 9: 10-15, 17b-23, 26-28; 10.

2. 1 K. 11: 14-32a, (32b-39), 40, (41-43).

3. 1 K. 15: (25, 26), 27-29ab; 15: 33; 16: 1-6; 16: (8); 9-12a; 16: 15-18.

4. 1 K. 16: 21 ff.

5. 1 K. 22: (40, 51-53); 2 K. 1: 1-8, 17a; 2 K. 3: 1-3.

6. 2 K. 9: 1-10: 35.

7. 2 K. 10: 35; 13: (1-23), 24-25; 14: 8-14.

8. 2 K. 14: 23-29.

thread.¹ The real history is given by the prophets, and selections bearing on this period have been indicated in the junior department. In 722 the kingdom of Israel came to an end with the fall of Samaria.² The event is crucial and dramatic and makes a splendid study for intermediate pupils.

In the history of Judah there is additional material relating to Rehoboam.³ Ahijah is a mere name, and Asa and Jehoshaphat supply no adapted material.⁴ The next three reigns⁵ may be used incidentally to show the kind of reform which was carried out under Joash. Amaziah⁶ is but a name in the annals of Judah, though his reign bulks large in Chronicles. Uzziah, and the regent and successor, Jotham, are necessary to complete the historic setting of Josiah's work.⁷ Ahaz and Hezekiah reflect the troublous times due to Assyria.⁸ Here Isaiah's work stands out and must be studied. Manasseh and Amon,⁹ in a passing reference, show disorder after the reforms of Hezekiah and explain something of the significance of Josiah and the Book of the Covenant. The general character of this book may be shown by reading selections from it. All literature bearing on this point is appropriate, and selection may be made

1. 2 K. 15: 8—17: 6; 18: 9-12, note the latter additions. (Cf. 17: 7-22; 17 24-34a, (34b-40), 41.

2. Cf. Elisha Stories.

3. 1 K. 14: 21-28, (29), 30, (31).

4. 1 K. 15: 1-8 and 15: (9-11), 12-24 and 22: 41-49, Cf. Chronicles.

5. 2 K. 8: (16-19), 20-22; (25-29a), 29b; 9: 27-28; 11: 1 ff.

6. 2 K. 14: (1-4), 5-6a, (6b), 7.

7. 2 K. 15: 1-4; 14: 22; 15: 5, (6-7).

8. 2 K. 16: 1-18, (19-20); 18: 1-3, (4a), 4b, (5-8); 20: 1-7; Is. 38: 7-8. (Cf. 2 K. 20: 8-11), 2 K. 20: 12-19; 18: 13 ff.

9. 2 K. 21: 1-16, (18b-24).

to suit the general plan of the course. The material relating to the tragic denouement of the nation's history and the exilic community is now appropriate. The prophets, as already indicated, supply a great deal of historic information. In the splendor of Jeroboam II's reign Amos saw signs of inevitable ruin which he pictured vividly,¹ as Hosea did in the following four reigns,² and Isaiah and Micah under the Kings following Uzziah, whose death seems to have brought the former suddenly to a realization of the nation's true condition. Their prophecies are pretty well dated and may be used in connection with the history to which they are related.³ Nahum and Isaiah show the doom of the nation's persecutor, Assyria, and the exultation of the Jews.⁴ Zephaniah, in the reign of Josiah, condemns Jerusalem.⁵ Jeremiah saw the danger to Judah, "a cauldron brewing hot and it faces from the north," and that destroyed Israel will be restored.⁶ He rejoices over the defeat of Egypt at Carchemish (605),⁷ and following this comes Nebuchadnezzar's invasion of Judah in the time of the last Kings.⁸ Habakkuk shows that though Assyria and Egypt⁹ were defeated there was no escape for Judah, for the Chaldeans,¹⁰ "a nation grim and quick of action," will destroy their last

1. Am. 2: 6—6: 14.

2. 4 ff.

3. E.g., Uzziah and following years. Is. 6: 5; 2; 9: 8—10: 4; Ahaz, Is. 17; the impending fall of Samaria, Is. 8 and 28: 1-4 and Mi. Hezekiah and his unwise display of wealth to a foreign King, Is. 20: 1-6; 39: 1-8; warning against alliance with Egypt, Is. 30—31: 4. Sennacherib's invasion, Is. 36 and 37.

4. Isa. 10: 5; 14: 24-27; 10: 16-26.

5. 3: 1-7.

6. 1: 13 ff. See references given in Chapter VI; 31: 1-6, 15b-30.

7. 46: 1-12.

8. 25: 1-24.

9. Cf. Isa. 14: 4 ff.

10. 2: 1-4; 1: 5-11.

hope, while the captivity and fate of the royal family is reflected in Jeremiah.¹

Ezekiel, too, contributes matter from about the time of the destruction of Jerusalem,² preaching the exile,³ and promising restoration;⁴ but much of it is expressed in fantastic figures, that are not suited to this period.

In connection with the rebuilding of the temple Haggai⁵ and Zechariah⁶ contribute some appropriate material. Deutero-Isaiah⁷ and Joel⁸ express strong hope of restoration. From this prophetic material brief selections may be made to suit the purpose of the course.

The return under Cyrus⁹ the "chosen one," and the work of Ezra and Nehemiah, supported by the prophets,¹⁰ give adapted material. If this study is taken up in the last year of the period the importance of the binding of the law upon the Jerusalem Jews¹¹ may be taken up. Samples of the priestly legislation and style of writing would then make an admirable and interesting illustration of the character of the Law. When the priestly style and ideal are seen in their proper setting the literature connected with the tabernacle in the wilderness is appropriate for study,

1. 22: 18-19; 13: 15-27, 18-19; 22: 24-30; 24: 1-10; 22: (1-5), 6-7, (8); 27: 1-19, 2, 4.

3. 12: 1-17; 15: 1-8; 17: 1-24; 20: 8-27; 7: 1-27; 24.

4. 11: 13-15; 20: 33-38; 32: 6-15; 31: 31-34; 30: 8, 9, 17—31: 1; 37.

5. 1 and 2: 20-23.

6. 1: 1-6; 2: 1-4; 6: 9-15; 8: 1-8.

7. 40: 1-17, 27-31; 44: 1-5; 48: 17-21; 51: 1-3, 9-11; 52: 53; 55; 60; 61.

8. 2: 16—3: 21.

9. Isa. 44: 21-45; 7, 22-25.

10. See under the prophets.

11. Ezra 7: 1 ff; Neh. 7: 73b—8: 18; 9: 38; 10: 28-39.

the book of Jonah illustrating the attitude of the more liberal school. The book of Esther supplies suitable material for a study of the attitude of Jews to other nations in the exile. The book of Daniel with its encouragement and visions is adapted if it is taken to reveal the conditions of the country under foreign rule at the time in which it was written.

The Writings supply no adapted material at this point, except that a few psalms, for example the 85th and 137th, throw light on the state of affairs, the first at the exile, the second at the restoration. Others may be used especially for memorizing. Lamentations reveals conditions at the fall of Jerusalem in 586, for part of it is perhaps by an eye witness,¹ but the material is not adapted for this period.

Laws are a fitting subject for intermediate pupils. In games, groups, and societies pupils of these grades form, and often rigidly enforce, laws and regulations; they also appreciate the rights of property, especially their own, and personal rights; and they come into closer contact with civic laws and are interested in politics and the courts.

It may seem superfluous, but having in mind what has often been done it is necessary to say that the Old Testament codes are not to be treated as final, and this for the very good reason, among others, that they were continually modified in Israel itself. The progress in civilization, morals, and religion

1. Chapters 2 and 4. Chapter 5 is later, probably written soon after 550.

here, as in any other country, can be seen by noting the development of the legislation. But to study the laws of Israel without reference to the conditions in which they arose, whether, for example, in the time of the conquest or in the artificial organization of the priestly hierarchy, and to teach that they are final for all time and valid for to-day, is to give a false view of history, and often an unchristian view of morals. If these laws are to be studied in their development, it is essential that the different codes¹ and their dates be carefully considered and followed. If these laws are brought into comparison with present-day laws the study becomes vital, appealing to the interest of pupils of this age² in what is taking place around them, and to their historical interest. At the same time it is preparing them for good citizenship and an intelligent attitude towards legislation. Kent, in the "Student's Old Testament," has collected and codified the laws and arranged them in their probable historic order. The main divisions are, Personal Laws, parents and children, marriage, masters and servants, slaves, immigrants and property rights; Constitutional Laws,³ including the political and military organization, and the judicial; Criminal Laws; Humane Legislation, connecting appropriately with

1. The chief are: the early codes; D; H; P; and the later priestly additions. E.g., the Sabbath: Ex. 34: 21; 23: 12; D, Dt. 5: 12-15; H, Lev. 19: 3b; 26: 2a; P, Ex. 35: 2-3; Late P, Ex. 31: 13b-17; Nu. 15: 32-36. Murder: early code, Ex. 21: 12-14, 20, 21; D, Dt. 5: 17; 19: 11-13; H, Lev. 24: 17, 21b; P, Gen. 9: 5, 6; Late P, Nu. 35: 14-34.

2 See p. 127, Section 5: Christian Life and Conduct.

3. Here Jethro's advice to Moses, Ex. 18: 13 ff, is naturally taken up.

present-day laws for the protection of animals, prevention of accidents and the like;¹ Statutes relating to Yahweh, and Ceremonial Regulations. These laws, when spoken of in modern terms, are seen to be vital to their time; they are also one of the historical bases of modern laws. Some will necessarily be omitted. Sections of those relating to marriage and divorce and to adultery and like crimes have to be omitted because of the manner of expression; other parts are adapted to study where the classes of boys and girls meet separately. The ceremonial laws bulk large, and have least contact with to-day. These laws and the extended references to the tabernacle and temple are not adapted if made an elaborate, intensive study, as has so often been done; but they reveal how the system developed.² If this is not understood, it is scarcely possible to estimate properly many things in Christianity. But this phase is better adapted to a later age. Laws that are hygienic in nature, even if originally ceremonial,³ and regulations concerning disease, as quarantine,⁴ make an appropriate study, if only by contrast and as leading to a regard for health regulations — sanitation, preventive measures — and to stimulate an intelligent active interest in seeking better laws. Sacred days, sacred persons,

1. E.g., Dt. 25: 4; 22: 8.

2. E.g., the tent of meeting to the tabernacle. The primitive description is given in seven verses, Ex. 33: 5-11; the priestly spreads over the following, Ex. 25: 1-9, 23-40; 26-27: 19; 30: 1 ff.

3. E.g., Ex. 22: 31; 14: 21a; Lev. 7: 24.

4. Lev. 13: 45-46.

sacred celebrations and gifts to Yahweh, may be taken up in the same way. Any attempt at an elaborate study of the complex system of sacrifices and offerings is not adapted to this age. These have no longer any contact with life and they have no place in our worship. But a general view of the system, tracing the sacrificial idea from the beginning through the mistaken zeal of the priests to the emancipation under Christ, has historic interest, vital contact and value for social service.

Selections from practically all the laws may be used, but not as an end in themselves. The value of such a study consists in tracing the various laws and ceremonies as they developed, and relating them to the pupil's life. Such a study throws light upon the different periods of history and the development of religion, and leads up to a consideration of present social conditions. For example, the Sabbath law is a living issue very close to the interest of these pupils. If it is traced from the earliest time to late Judaism when it became an intolerable burden, through the freedom won by Christ, then to the conception of the Middle Ages, of the Reformation, and of Puritanism to the present day, the pupils will have a new and intelligent grasp of what is one of the vital modern problems, a grasp they can never get by one day's studying, as final for all time and every circumstance, Ezekiel's Sabbath regulations, at another time the Deuteronomic, and at another the Priestly or Holiness code.

TABLE OF MATERIAL IN THE OLD TESTAMENT ADAPTED TO THE INTERMEDIATE DEPARTMENT

All that is included in preceding lists and in addition the following:

1. *Biography¹ and Hero Study.*

(1) Biography.

Abraham, Jacob, Joseph, Samuel, Saul, Jonathan, David, Absalom, Solomon, Elijah, Elisha, Amos, Hosea, Isaiah, Jeremiah, Ezekiel, Ezra, Nehemiah, Ruth, Job (?), Daniel.

(2) Hero Study.

All under Biography and also the following:

Aaron, Deborah and Barak, Gideon, and Samson (?), Ahithophel (?), Jeroboam, Ahab, Jehu, Rehoboam, Jehoshaphat, Joash, Hezekiah, Manasseh, Josiah, Micaiah, Uriah (?), Baruch (?), Haggai, Jonah, Esther.

2. *History.*

The Exodus and Wilderness.

The Plagues.

The Golden Calves.

Jethro.

The March.

Defeat by Amalek.

Edom's Refusal.

Death of Aaron.

The Journey.

East of the Jordan.

Victories.

Balaam's Prophecy.

In Canaan.

Strategy of the Gibeonites.

Victories South and North.

Micah's Priest and the Danites.

The Judges.

Abimelech.

Jephthah.

The Ark Captured.

Saul.

Rejected.

David in Exile.

1. In the study of Biography later documents may be compared to see the view taken of the characters by a later age.

David.

David and Ishbaal.
Jerusalem Captured.
Wars.
Sheba's Rebellion.

Solomon.

Splendor and Wealth.
Political Troubles and Death.

Israel.

First Four Kings after Jeroboam.
Omri.
Ahab.
Jehu.
Ahaziah and Jehoram.
Jehoahaz and Jehoash.
Jeroboam II.
The Last Six Kings and the Fall of the Northern
Kingdom.

Judah.

Abijah and Asa.
Jehoshaphat.
Jehoram, Ahaziah, Joash.
Amaziah and Uzziah.
Ahaz.
Hezekiah.
Manasseh, Amon.
The Finding of the Law.
Cyrus and the Return.
The Binding of the Law.
Esther.

Additional selections from:

Amos, Hosea, Isaiah, Micah, Zephaniah, Jeremiah,
Habakkuk, Ezekiel, Haggai, Zechariah, Deutero-
Isaiah, Joel.

3. *Laws.*

Personal: Parents and children; masters and servants;
immigrants, property.
Constitutional: Organization, political, military, juridical.
Criminal.
Humane.
Ceremonial: Health, worship.
Giving, sacrifice.
Sacred persons, days, places, celebrations.

CHAPTER VIII

MATERIAL ADAPTED TO THE SENIOR AND ADULT DEPARTMENTS

1. *The Senior Department* (age 17, 18 19, 20).

The social feelings are strong in the senior years, and this leads to a broader interest in politics, in institutions, and in social conditions. Pupils now like to reason out problems and to have some knowledge of the underlying doctrines of their religion. The taste for literature as for history is strong. Seniors are capable of taking a broad view, of seeing things in their relations; they like especially to trace the development of ideas and ideals. There is a desire to get a broad sweep of events. The interest in biography continues.

If the course in biography is not adopted in the intermediate department a deeper study of these characters can be taken now. Apart from this there seem to be three courses based on the Old Testament particularly fitted for seniors, namely, the history of Israel, the development of its religion and religious institutions, and the Bible as literature.

In the literary course two things can be accomplished. The pupils should obtain *first*, a simple, yet distinct, idea of the development of the Bible historically; and *second*, an appreciation of the literature as a whole, and of some of the individual books and documents in particular. Such a study is neces-

sary to understand the Bible and to become familiar with it in its distinctive parts. This course would be appropriate also in the last year of the intermediate department or in the adult department, and should be, as far as it goes, a real Introduction.

From the sketch of the development of the Old Testament it is evident that several outstanding features mark its history, and that if these are understood the main facts are known. After that it is a matter of the degree to which the student wishes to go. These outstanding features are, the early ballads; the stories of J and E; the fusing of these two documents; the contribution of D and the review of the existing literature by the Deuteronomic School; the pedantic legalism of P, and the literary activity of the exilic priesthood; the clear, ringing ethical messages of the prophets; and the wisdom, poetry, apocalyptic and apocryphal books. This would naturally be followed by a study of how and when the Canon was formed and the English version made. The material is abundant and much of it is already well known, so that numerous selections from each of these sources can be used.

Now the first eleven chapters of Genesis are splendidly suited to show the characteristics of several documents, and the stories may be studied with a true perspective. The material should be treated in large wholes, for the same reason that a poem is read through at a sitting, — that it may be appreciated as literature. Sunday-school work in the past

has been lamentably weak in this aspect of its work. The apocalyptic is well represented by the last chapters of the book of Daniel¹ and by Esdras or Enoch, by comparison, from the apocrypha. Proverbs is adapted to this grade and can be compared with the book of Wisdom. A comparison may be made between various parallel accounts of some historic event, in order to see the different interpretations put upon it by the different schools; or the retrospect of the wilderness in exilic times, with its ideal system of priestly courses, tabernacle worship, line of march and arrangement of the camp. The books of Ruth, Jonah, Job, and Esther make a delightful literary study for pupils of this age.

If the Bible be approached in the way suggested in previous chapters, such a study as this is but following up the line on which the work has begun. Throughout the attempt has also been made to familiarize the pupils with some characteristics of the different strands of material of which the Bible is composed. The results of scholarship are used from the first, and therefore a false view of the Bible will never be formed. If the appreciation for the Bible as literature is acquired, and an intelligent notion of its formation obtained, the Bible will be revered, not because it is held in awe — and neglected — but because it is found to be throbbing with living issues, and because it is delightful to read.

1. Chapter 7 ff.

The historic study now needs to be more intensive. Already the main points have been fixed in the pupil's mind and an outline of the whole history given. At this time the work can be done pretty thoroughly. Every part of the material that bears on the history is adapted but due regard must be had, as always, to the different documents and schools of writers. Now these can be compared and evaluated. It should be noticed that in the junior period both the events and heroes studied and the order in which they were taken up form the basis of all the subsequent historical study. The following periods develop and amplify this outline. In this way, even under adverse conditions, pupils should have a pretty clear idea of the main lines of development, and of the chief events and their significance in the history of the Old Testament.

The course on the development of religion may be taken up in various ways. Certain great doctrines might be traced from the first throughout. But this is quite specialized and abstract, and better suits a later time. The best way seems to be to follow the development of the literature. From the earliest fragments the crude idea of God, and something of the forms of worship and institutions can be gathered. Then the J and E documents reveal a progressive development. The court annals and temple records continue the story; and the laws and institutions add their evidence. Then come the prophets with their insistence on Yahweh as an ethical God and

their call to right living. The Deuteronomic reform worked a revolution in the organization and general conduct of religion. It had two tendencies, one prophetic, the other priestly. The prophets continued the one, and Ezekiel, followed by the exilic priests, the other. Jeremiah, Deutero-Isaiah and Jonah represent the highest prophetic teaching at this time, while the priestly document represents the logical conclusion of the other. The apocalyptic literature represents the almost frantic attempt to meet present defeat by giving reign to extravagant hope. The influence of the apocalyptic is seen in the New Testament and in Christianity ever since. The priestly movement ended in the scribe rule of Christ's day. The prophetic lived on in the lives of the faithful who looked for the spiritual redemption of Israel and who formed the seed bed of Christianity. It lived again in John the Baptist and found its perfect fruition in Christ. This in brief and imperfect outline is the general course of the development, and any of the material in the different steps that contributes to this is suitable. The counter view of God and the world as represented by Ecclesiastes, an honest observation of the crass facts of life but without the great prophetic faith and vision; the wrestling of the author of Job and some of the Psalms, with the problem of the suffering of the innocent; and the worldly wisdom of Proverbs, might be used to show how real were the problems and difficulties and how great were the prophets in main-

taining such faith and courage in the face of all the forces that fought against them. Such a study must inspire greater faith in ideals, greater courage in remaining true to the highest even when the case is apparently hopeless, greater appreciation of the prophets and their work, and a better understanding of the significance of the work of Christ.

2. *The Adult Department* (age 21 and following).

Students of this age are ready to take up any question that concerns the Christian religion. As they are now out in life, bearing responsibilities, interested in the civic affairs of their city or province and country, what they shall take up is to be decided largely by local circumstances. But there are several lines of Old Testament study that are adapted to the students both because the material is suited and because the study would be directly fitted to promote that Christian character which loses self in service, seeking to bring in the Kingdom of God.

In the study of social righteousness, apart from the teaching of Christ, the best material to be found is in the great prophets. In a sense, Christianity is the spiritual heir of the prophets, and a study of their teaching is splendidly adapted to this department. It may be taken up prophet by prophet, or the fundamental doctrines can be traced through succeeding prophets, for example the idea of God, of the Messianic kingdom, of what service God requires of his people. The character of the individual

prophets may also be studied. This, in many cases depending upon inference from their work, was too advanced for the intermediate grades but is appropriate now; besides, these pupils are able to take up books on the subject to supplement the Bible material.

A more advanced course on Introduction would fit in nicely if desired, or a course in the study of the great characters of the Old Testament.

Another course might be the development of Old Testament institutions. This is illuminating because of the light it throws on the history, religion, and literature of the Jews and, besides, in these institutions are the origins of many that have continued through history and exist to-day. The influence of Old Testament institutions on the development of religion and civilization has been marked and it can be appreciated only by knowing something of their origin and history. One illustration is the Day of Atonement and its influence on the theology of the present day; closely united with it is the whole sacrificial system and the place the expression "the blood" has held in modern Christianity.

The religion of Israel by epochs is a good study for this period. The following division might be used: Before Abraham (the material here would be the fragments of early songs and stories); Abraham to Moses; the settlement and the influence of the Baal worship of Canaan; the united monarchy; the revolt

and the Golden Calves; the Northern kingdom; Southern kingdom to 722 and the effect of the fall of Samaria; the eighth century prophets; Judah to 621; the Deuteronomic reform, the prophetic and the priestly tendencies; the exile, its effect; the exilic community and its literary activity; the restoration and the law; the Maccabean revolt; the persecution of Antiochus Epiphanes and Apocalypse; Scribes, Pharisees, Sadducees; John the Baptist; Christ.

PART III

APPROACHES TOWARD THESE RESULTS IN RECENT PUBLICATIONS

The discussion of a representative number of Graded Curricula in the following chapter is not an evaluation of these courses, but merely an examination, in the light of the three principles enumerated in the Introduction, of the Old Testament material used. The value of a course depends on other factors as well. Some courses, naturally, have no Old Testament material, and several proposed courses are not yet published. This accounts for the apparent gaps and for the fact that more courses are reviewed in some systems than in others. The Graded Lessons represent a distinct advance in Sunday-school work.

CHAPTER IX

GRADED CURRICULA

I. *The Constructive Bible Studies.*¹

1. *Child Religion in Song and Story*² (age 6 to 8) has seventeen Old Testament lessons of which the material in seven is fairly well adapted. The two Creation stories are studied together. The lesson on Creation is to be introduced by a discussion of The Primitive View, The Copernican Theory, The Nebular Hypothesis of Laplace, and the Planetesimal Hypothesis of Chamberlain, — for children under nine. Daniel 6 is recommended to teach to these little children the “Privilege of Worship.” Samson is taken up under the caption of “Exercise for Strength and Growth.” Exodus 16–20 is to be studied “considering all the difficulties which Moses encountered in the management of the insubordinate people.” There are other passages also unsuited. Enough has been cited to show that the material chosen is often not adapted to the child.

In the second volume, of the fourteen Old Testament lessons only four are adapted.³ The first selection is the story of Elijah.⁴ Then follow the victory of Deborah and Barak and the murder of Sisera. The first fifteen chapters of Exodus form

1. The University of Chicago Press, Chicago, Ill.

2. A two year course issued in two volumes under the same general title.

3. But even here the material is too extensive. E.g., the lesson on Joseph comprises Gen. 37, 39–50.

4. 1 K. 16—2 K. 2, — nine chapters.

another section. Jephthah is glorified as "The Man who kept his Promise." That the story is unsuited is admitted. "It cannot be told to little children just as it is given in the Bible but it is a wonderfully beautiful story . . ." ¹ The story of a father taking his daughter's life is surely not suited to nourish Christian character in a little child. The Flood story is given, but with the caution that it must be used very carefully. It is difficult to see any connection between a little child's problems and the discovery of the Book of the Law under Josiah. The call of Isaiah (Isa. 6) is to be treated "almost as a fairy story." Isa. 16-17 is given with this advice: "The story contained in the lesson is merely suggested by vss. 34 to 37 in chap. 17. The remainder of the story must be constructed from one's knowledge of the times, of the shepherd's life, of the dangers and the necessity for courage, devotion and self-forgetfulness on the part of the shepherd." ² Finally Jeremiah 7-10, 14, 18-20, 26, 35-38 is to be taught to children of six to eight. The teacher is to "construct from the contents of these stories a brief and graphic story of the life of Jeremiah, with its hardships, its perils, its hair-breath (?) escapes." ³ From these quotations, and they are typical, not exceptional, it is evident the authors recognized that the material was unadapted and threw the double burden upon the teacher.

2. *An Introduction to the Bible* (age 10) is

1. p. 74.

2. p. 88.

3. p. 101.

designed to get pupils familiar with the use of the Bible. Half of the course is on the Old Testament. The course follows the order of the books in the English Bible, beginning with two lessons on Creation, followed by the Flood and the Offering of Isaac. These passages mentioned have already been argued against for this grade. Most of the remainder of the material is adapted but the same familiarity with the Bible could be gained by approaching from the critical point of view and making the course really elementary introduction.

3. *The Heroes of Israel* (age 11-13) prints the text for the pupils.¹ One continuous account is given, and from the passages studied good selections are made. The course begins with Abraham² and continues to Esther, following the critical order throughout. The only unadapted material is the destruction of Sodom including Abraham's prayer, which misrepresents the character of Yahweh.

4. *Studies in the First Book of Samuel* (age 14-16) is an intensive study. It is critically done, and contains a new translation with notes. For ordinary classes of this age the work is too advanced. Such intensive study should not usually be undertaken at this age.

5. *The Hebrew Prophets* (high school or early college). The story of Creation, the Flood, the Call of Abraham and the Offering of Isaac are here treated in accordance with Biblical scholarship, as

1. The Oxford R.V.

2. Note that in this course Gen. 1-11 is omitted.

the work of the prophets creating a new literature. Passages are selected critically from the various documents and the text for each study is printed.¹ From Amos to Jonah the prophets selected are taken up in their historic order, and the material is adapted to advanced Bible students of these grades. It is, however, difficult to see the place that David's lament over Saul and Jonathan and Isaac's marriage² have in a study of the prophets.

6. *The Prophetic Element* and *The Priestly Element* of the Old Testament are designed for college students. The former traces the development of prophets and prophetism down to Hosea, and the latter the priestly element in the whole Bible. Both embody the best results of scholarship and are thorough and detailed. The text is not printed, and to look up the multitudinous references from all parts of the Bible would be drudgery to most students.

II. *The New York Sunday-School Commission Lessons.*³

1. *Old Testament Stories* (age 8-10) includes a good deal of material that is adapted. But the Creation, the Garden of Eden, Cain and Abel, the Flood, the Tower of Babel, Lot, the Offering of Isaac, the Ark in the hands of the Philistines working wonders, Naboth's Vineyard, the Temple Specifica-

1. The Am. R.V.

2. Strangely referred to as "The Wooing of Isaac and Rebecca."

3. The Young Churchman Co., Milwaukee, Wis.

tions, the Apostasy of the People at Mount Sinai, including Moses' intercession, Balak and Balaam, Jephthah's Vow and the Tabernacle,¹ are unadapted, as has already been shown. It is difficult to see what possible moral purpose can be served by having children of this age study the account of Elijah calling down fire to destroy men.² Biblical scholarship is apparently not recognized.³

2. *Hero Stories of the Old Testament* (age 9-11) continues the studies of the last course and has considerable adapted material. But the course includes the Beginning, the Garden of Eden, Hiding from God, Cain and Abel, Building the Ark, the Flood and Rainbow, Sodom and Gomorrah, the Offering of Isaac, the Tabernacle, the Destruction of Nadab and Abihu,⁴ Balaam and Balak, a full study of Esther (three lessons), and all the Elisha wonder stories. These have been fully discussed and shown to be unsuited to this department. The lesson on Samson is entitled, *A Strong and Affectionate Man*.⁵ This passage has no contact with child life nor has it adequate moral content, especially if, as the title assumes, Samson is commended for his "affection." The results of criticism are apparently largely ignored.

3. *History of Old Testament Times* (age 13-15)

1. Ex. 35-38; 40: 34-38; Nu. 9: 15-23 — all for children of 8-10.

2. 2 K. 1: 1-18. This part of the story, 1: 9-16, 17b-18, is, fortunately for the character of Elijah, a late editorial addition.

3. E.g., The story of the Ark, 1 S. 4: 1-11, is composed of two documents, and the Tabernacle lesson is placed with lessons taken from the wilderness journey.

4. Lev. 10: 1-11.

5. Judg. 14: 1-18.

gives the history of the Hebrew people in outline. Here the Creation, the Garden of Eden, Cain and Abel, the Flood, the Offering of Isaac and Ruth are taught as Stories of the Early Days of the Hebrews. Treated as "early stories" they are adapted to the last years of the intermediate period. This course selects the important points in the history and treats them in proper historic order. The rebuilding of the wall by Nehemiah is developed to show the growth of Separatism and the rise of the Pharisees; and the Proclamation of the Law to the rise of the Scribes. These are good features as is also the plan by which the earlier course forms the outline which is developed and amplified here.

III. The International Graded Sunday-School Lessons.

1. Primary Series (age 6-8).

First Year (age 6). The lessons on the Child Moses, the Boy King, Samuel, four Joseph stories, two David stories, the kindness shown to Elijah and Elisha, Abraham and Lot and the Captive Maid are adapted. Most of the material for the remaining lessons is unsuited.¹ The two Creation stories, the

1. It should be remembered that this is not a criticism or evaluation of the various graded curricula, but only an examination of the Old Testament passages set down for study. In the primary lessons of the International Graded Lessons and of the Constructive Bible Studies (p. 115-118), the biblical material is not, as a matter of fact, used as lesson material for the children. It is recognized by the authors that in many cases the material is unadapted as it stands. The lessons are made interesting by the teacher working up a story based on the Bible passages.

Flood, Crossing the Red Sea and Daniel, chapter 1, have been shown to be unadapted. A few samples of other lessons must suffice. The Song of Exultation over the destruction of the Egyptians is not Christian. Ezra's return journey includes a priestly prayer, an official letter and a list of names, all told in the dry Chronicler's style far removed from the child's interest. David's desire to build the temple, Nathan's reply, the sacrifice and then Solomon's plans and contract with Hiram are far beyond the experience of the child of six to eight.

Second Year (age 7). The lessons on Daniel, Abraham, Samuel, the Manna, the Spies, Moses the Prince and Shepherd are adapted. The discovery of the Book of the Law;¹ Jehoash, and Jehoiada the priest repairing the temple; Nehemiah building the City wall; the story of the Exodus including the Crossing of the Red Sea and the plagues; the Giving of the Law; the Ten Commandments; Crossing the Jordan; the Rechabites;² God's Creatures of the Field, and The Great Wide Sea³ are not adapted. Many of these have been discussed and the remainder are unmistakably far removed from contact with the child of this age. The passage selected from all the Bible for Thanksgiving is Ezra reading the Law.⁴ Some of the memory verses are also unsuited, as, for

1. 2 K. 22: 8, 10-13, 18-20; 23: 1-3.

2. Jer. 35: 1-8, 12-14a, 18, 19 — for children of seven.

3. Job 12: 7-10; Prov. 6: 6-11; 30: 24-28, referring to ants, locusts, lizards, "beasts, birds, fishes," and including the sluggard.

4. Neh. 8: 1-12. This should be read with a child of seven in mind. Note 8: 4-8.

example, "Teach me to do Thy will for Thou art God,"¹ and

"Above the voice of many waters,
The mighty breakers of the sea,
The Lord on high is mighty."²

These can mean little to a little child.

Third Year (age 8). The five lessons on David, the widow's kindness to Elijah, Elisha and the little boy, and Elisha and the captive army are adapted. One or two others are fairly well adapted. David's plan to build the temple and Nathan's advice, Solomon's building the temple, giving minute plans and specifications,³ Yahweh's revelation of himself to Elijah in the still, small voice, and Gehazi's avarice are all far removed from the life of a child of eight. There are other lessons equally unadapted. In the memory work occur, "Serve Him with a perfect heart and with a willing mind,"⁴ and "Be it known unto Thee, O King, that we will not serve thy Gods, nor worship the golden image which thou hast set up."⁵

The following criticisms may be made of the Primary Course: (1) Much of the lesson material is not in story form; is not concrete; is not within the child's experience, nor does it present a moral issue suited to his needs. (2) There is evidence of "text hunting."⁶ (3) Fondness is shown for temple

1. Ps. 143: 10.

2. Ps. 93: 4.

3. This includes the Holy of Holies, the golden altar and candle-sticks and the singers, which are exilic embellishments.

4. 1 Chr. 28: 9b.

5. Dan. 3: 18.

6. E.g., the Bible material for a lesson on the North American Indians for pupils of seven is Isa. 52: 7; Ps. 100: 3a, b, 117; 86: 9, 10; 67: 1-4a; 107: 1-3, 5, 6, 8; 72: 18-19.

architecture and for priestly law and narrative which is unadapted to children of this age on the score of both form and content.

2. Junior Series (age 9-12).

In the *First Year* three lessons on Abraham, Ishmael, Rebekah, two on Jacob, five on Joseph, and five on Moses and his work, are adapted. A number of others, especially on the wilderness journey, would be if restricted to the older documents. In the Beginning, the Garden of Eden, Hiding from God, Cain and Abel, the Ark, the Flood, the Rainbow; Sodom; the Offering of Isaac; Esau's Birthright; the Passover night; Mount Sinai; the Tabernacle in the Wilderness; the Rash Act of Nadab and Abihu,¹ — these and others have been shown to be unadapted.

In the *Second Year* there are only seventeen Old Testament lessons. Nearly all of the material is adapted. Joshua appointed Leader² and Joshua's last address are not suited. The story of the Gibeonites has no moral content for Juniors, nor has the End of Eli's House.

In the *Third Year* most of the material is adapted. The two lessons on Saul, however, include the late review which looked on his choice as rejection of Yahweh and bases Saul's condemnation on his

1. The extremely priestly story of Yahweh's slaying of two men for no moral fault discernible by juniors is one of the few passages in the Old Testament calculated to turn a pupil (who does not understand why the account is told) away in horror from such a God. This is not the christian conception of God.

2. Ex. 17: 8-13; 33: 7-11; Nu. 13: 2, 25, 33; 14: 1-10; 27: 15-20; Dt. 31: 7, 8, 23; Josh. 1: 1-9. This is a sample of how some of the Bible material is used.

humane treatment of a defeated foe. David bringing up the Ark relates the death of Uzzah for what seems, to a junior at least, solicitude for the safety of the Ark. Ezra's teaching of the law is not adapted in form or content. Solomon's prayer of dedication is not well suited in its literary form. The four temperance lessons have no continuity with each other or with the rest of the course.¹

In the junior department, then, there is considerable unadapted material and a failure to distinguish between the various documents.² There is also evidence of gathering texts without apparent regard for their context.

3. Intermediate Series (age 13 -16).

In the *First Year* the material is on the whole adapted, and care has been taken to keep as closely to one continuous account and to the older documents as is possible without printing the text.³ In this respect the present course seems to be on a different plane from the others. But the first lesson, "The Land where Hebrew History Began," is Genesis 2: 10-15, followed by the Tower of Babel story. These passages are surely not treated as geography or history. The Abraham lesson⁴ in-

1. (1) 1 Cor. 9: 21-27; (2) 2 K. 10: 15-17; Jer. 35: 1-19; Eccl. 4: 9-12; (3) Dan. 1; (4) Dt. 8: 7-20; — and memory texts from elsewhere.

2. E.g., first year the lesson on Moses and Aaron before Pharaoh contains strands of J, E and late P.

3. E.g., the story of the Spies, Nu. 13, combines J, E, D and P. Confusion and inconsistency can not be avoided by selection of verses.

4. Gen. 11: 31, 32; 12: 1-10; 13: 1-11, 18; 14: 1, 2, 12-16; 18: 1-5, 16-19, 24-28; 22: 1-14; 23: 1-20. If 18: 16-19, 24-28, why not 29-32?

cludes Abraham's intercession for Sodom. By his pleading he is represented as inducing Yahweh to promise to save the city if fifty, — finally if ten, — righteous persons are found in it. The selections made reduce the number to forty-five, why not to ten? The story misrepresents the character of God.

Changes made in the lesson helps should be noted in passing. Several denominations combined, forming a syndicate to publish Sunday-school helps on the International Graded Lessons. The material was the same for all, the only difference being that the covers and title pages had the denominational name. This year however the Presbyterians insisted on certain changes for their own helps. These, though slight, are significant, as a few examples from the Intermediate, First Year, will indicate. "David loyally accepted the word of the prophet" is changed to "accepted God's word by the prophet";¹ "By the influence of good people, by good thoughts . . ." to "By the power of the Holy Spirit impelling to good thoughts . . ."² "Abraham was a man with a vision" to "Abraham had a God-given vision."³ Examples might be multiplied. This has the appearance of placing the emphasis upon a supernaturalistic view of religion.

IV. *The Bible Study Union Lessons.*⁴

1. *God's Loyal Children* (age 6-8). In several cases the only Bible material used is a memory

1. The Teacher's Manual, p. 114.

3. The Pupil's Text Book, p. 13.

2. *Ibid.*, p. 137.

4. Charles Scribner's Sons, N. Y.

verse or clause.¹ The Hebrew boys' resolve not to break a ceremonial law² is not adapted. Otherwise the selections are good.

2. *Early Heroes and Heroines* (age 9). Critical results are followed as to both documents and historical sequence of events. The text for every lesson is printed in full. The text so formed is, to a slight extent, a new translation put into the language of the pupils, but without any loss of dignity or of the original meaning.³ Where a word or phrase in the regular translations is objectionable, it is differently expressed.⁴ The older and more historical documents are selected, one continuous account being given. The simplification of the translation might be carried further. The plan is one which must be more widely adopted.

Lot's escape from Sodom, the Offering of Isaac, and Moses pleading with Yahweh to spare the people — and that for a selfish reason — give a distorted view of God; these and perhaps David's double Crime should be omitted. Otherwise all the material is adapted. The story of Samson receives the proper emphasis, A Strong Man with a Wrong Ambition.

3. *Kings and Prophets* (age 10) continues the above. Yahweh's revelation of himself by the still, small voice, several of Elisha's wonder stories, Jehu's bloody revolution and Nehemiah's reforms are

1. E.g., Josh. 1: 6; Prov. 16: 22.

3. This is known as Kent's Junior Bible.

2. Dan. 1.

4. E.g., Gen. 29: 23; 2 S. 11: 2.

unsuited. Six lessons on Jeremiah involve too advanced work. The remainder of the material is adapted.

4. *Heroes of the Faith* (age 13) has but few lessons from the Old Testament. All are adapted.

5. *Christian Life and Conduct* (age 14) has twenty-four lessons based on Old Testament laws. These are so treated as to be alive with present-day interest. For example, the lesson on the Right to Life leads naturally to modern laws, criminal, sanitary and industrial, for the protection of life, and finally to the teaching of Jesus about God's care for the individual. The study on the Right to Property involves, among other things, a discussion of gambling, and that on the Right to Fair Dealing to a discussion of false weights and measures and the misrepresentation of goods. The material is adapted and critical and educational principles are followed.¹ This course marks a new departure and a great advance in the method of studying Israel's laws and also in the art of question and review.

6. *The Story of the Bible* (age 16) is an Introduction taken up along the line indicated above.² It presents the results of criticism and the selection

1. It might appear to the casual observer that there was "text hunting" in this course. E.g., the references in the lesson on Property are, Ex. 20: 15; 22: 1-4; Dt. 19: 14; 27: 17; 23: 24, 25; 24: 6, 10-13; Mt. 6: 31-33; but these are taken in historical order from the different codes as they developed, — in nomadic life, under agricultural conditions, in the later civilization, and the standard of Jesus.

2. p. 104ff. This course is not yet published (Mar. 1912). A Mss. outline of titles and Bible selections was kindly furnished by the author, Mr. Harold B. Hunting, after Part II of this essay had been finished. Half of the course is given to the New Testament; if possible a full year should be given to the Old Testament.

of incidents and material seems, from the outline, to be excellent.¹

7. *Preparations for Christianity* (age 17) begins with the earliest record of the Hebrews and traces the development of Israel's religion to the time of the Scribes and Pharisees by selecting the crucial points, so that the course gives a simple Introduction to the Old Testament as well. The material is well chosen but the course would, perhaps, suit the adult department better.

8. *Heroes and Crises of Early Hebrew History* and *The Founders and Rulers of United Israel* (ages 17 and 18) treat Israel's history to the death of Solomon. Two chapters discuss the composite character of the early books of the Bible and the documents of which they are composed; and the first eleven chapters of Genesis, excluding the first, are taken up and compared with similar stories of other nations. These are good points and appropriate for these grades. The last few lessons are on law and society, and moral and religious standards. This brings in some of the legal literature. All the material is well selected and adapted and the printed text, a new translation, is provided for the pupils.

1. Something will depend on how several of the lessons are treated, e.g. The Story of a Psalmist (two lessons); Job and the Wisdom Books; and Nehemiah.

CHAPTER X

SOME INDEPENDENT APPLICATIONS OF CRITICAL RESULTS

In this section a few books representative of a growing literature are discussed according to the principles already stated.

1. Mrs. Houghton¹ in "Telling Bible Stories," recognizes the difficulties of criticism, of morality, of the want of harmony with science, and of the miraculous.² She defends the use of stories depicting ferocity. "To the little children they are not demoralizing. It is thoroughly natural and in a sense proper for children to pass through a stage of ferocity."³ This statement is apparently based on the Culture Epoch theory. Without attempting to discuss that theory⁴ here it will be sufficient to point out that to give play to an impulse strengthens it. If it is desirable to cultivate ferocity, a better plan would be to exercise it on other children or on animals.

Difficulty is admitted especially in the moral and spiritual levels, and the stories are modified accordingly. Take, for example, the Creation story. "But he (the child) must be told, right here, that Adam and Eve were sent out of the garden, not because God was angry with them but he wanted them

1. Scribner, N. Y., 1905.

2. p. 24.

3. p. 32.

4. See Bolton, *Principles of Education*, Chapters iv-vi. Cf. Marshall, *Biological Lectures and Addresses*, Chapter xiii.

to learn by hard work how to be good.”¹ So, the ground was not cursed except “in a figure, for this expression is only symbolical, like all the rest.” By sending Adam and Eve out, “God saved them from the woe of living forever subject to sin and gave them death as a glad release.” But this is certainly not the meaning of Genesis 3: 16-18. If the punishment is not a curse on Adam and Eve, neither is it upon the serpent. Was it to save the serpent also? Besides, the somewhat later source² states that they were turned out through jealousy of their growing power, a conception of God which is not Christian. It is distinctly not good story-telling when explanations and extenuations are added. The other early Genesis stories are treated in the same way.

The first creation story, the writer says, leaves room for the evolutionary theory of creation, beginning as star dust in motion, from which whirling worlds are thrown off. The purpose of the story, she says, is not “to show creation³ but to show God.” But surely this story does not imply evolution, and it was designed specifically to explain creation. The stories as told by Mrs. Houghton are not the Bible stories, the whole point and meaning being often reversed. This is not good pedagogically from the point of view of teaching the Bible. The stories themselves, as has been pointed out else-

1. p. 64 and ff.

2. Gen. 3: 22.

3. In referring to the Hebrew theory of the universe a curious slip is made. She says Job (37: 18) thought of the firmament as strong *glass*, “as a molten looking-glass,” (pp. 63-64), mistaking the word *mirror*.

where, are not adapted to promote Christian character in the primary grades, and the fact that expert story-tellers must so radically modify them is, in itself, sufficient proof. Think of attempting to modify the Joseph stories. These stories are suited to a later age. If it is necessary to tell children about the making of the world it can be done by using stories prepared for this purpose from the Christian standpoint and designed for these grades.

2. Dean Hodges' "A Child's Guide to the Bible,"¹ aims at giving in simple language the story of how the Bible developed. He begins by telling about how the sixty-seven² books, written at different times, were bound up into one volume, how they were written or compiled, the original languages, the translations into English, and the country in which they originated. Then there is a brief account of the contents of the various books taken in their historic order, the development of the literature thus being brought out. This is the first attempt to give, in a style suited to children, a real Introduction to the Bible embodying the results of criticism.

The difficulties of the miracle stories are much softened. For example a few sentences may be given. "Then came a series of calamities. All the afflictions to which the land of Egypt was subject came one after another, worse than had ever been

1. The Baker and Taylor Co., N. Y., 1911.

2. He does not tell how he counts sixty-seven.

known.”¹ “The story of Elijah’s prayer became one of the famous memories of Israel. Men said that as he prayed the lightning began to flash, and the thunder began to roll, and the sky became dark with clouds. And the people cried, ‘The Lord he is God! The Lord he is God!’ And the rain fell.”²

The freedom used in handling the material raises the question again, Is it good educationally and morally? Certainly it is not the Bible narrative that is taught but it is, no doubt, the truth contained in the Bible, that is, the real interpretation of the passage. The book does not profess to tell Bible stories but the story of the Bible, a very different matter. To give the right interpretation of the Bible and the right attitude toward it, is educationally and morally sound. If children are from the first given the correct view of the Bible it will be better understood and appreciated, and some of the lamentable tragedies caused by the loss of faith when uncritical views are overturned, will be avoided.

3. Rudolf Kittel’s “The Scientific Study of the Old Testament,”³ contains six lectures for elementary day-school teachers. The first chapter is on results based on excavations. The second discusses J, E, D and P, and the method by which the historical books were compiled, and then comes a section on the Prophets and Psalmists. The last chapter takes up the historicity of the Patriarchs, the residence

1. p. 65.

2. p. 129.

3. Putnam, N. Y., 1910.

in Egypt, points in the development of Religion and Morals, the contribution of the great Prophets and the Hope of Israel. The book is helpful to teachers interested in the points covered.

4. T. Raymont's work, "The Use of the Bible in the Education of the Young,"¹ is intended for parents and day-school teachers. He is an educator who undertakes "the bold enterprise of acting as intermediary between the Biblical expert on the one hand and the busy teacher on the other."² The necessity of selecting material from the Bible according to the requirements of the pupils and according to the results of criticism is emphasized. One chapter on the study of the Bible and one on its literary aspects are followed by two long chapters giving a brief, running synopsis of each book³ of the Bible. In this survey the different documents and their blending are discussed. Then follows a brief study of the characteristics of pupils at different ages, with hints on teaching.

This is the first published attempt to present in simple language the results of criticism⁴ and to require the selection of passages for the different grades based on these results. Being for day-school teachers and parents, no attempt is made to select material for a curriculum. Some general suggestions

1. Longmans, Green and Co., London, 1911.

2. p. 2.

3. The books Joel, Obadiah, Nahum, Habakkuk, Zephaniah and Malachi seem to be inadvertently omitted.

4. That an educationalist of the standing of Mr. Raymont should write a book on this subject shows the vital interest taken in the matter at the present time. Part I, Chapters 2 and 3 above, were finished before his book came to hand.

are made. The author recommends the early chapters of Genesis for primary children, but reasons have been advanced in this essay for reserving them to a much later time.

5. Felix Adler ¹ relates the story of the Garden of Eden ² as an example of how he would tell Bible stories to children for moral instruction. Two children are placed by their father in a beautiful garden. The little girl looked at the fruit and finally took it. The serpent is not mentioned. As told it is well adapted, but it is in no true sense the Bible story. Other stories are treated in the same way.

6. Walter L. Sheldon in "An Ethical Sunday School,"³ has a chapter on the use of the Bible for moral instruction. He recommends all the stories from Adam to Solomon,⁴ to teach, not about God but about man. The stories are not told as they stand, but the moral thread is preserved, "leaving out such portions as may have no ethical import or may give a shock to the moral sense."⁵ The story of the Tower of Babel is given as an example of the method. It is made to be a story on pride, and it consists, roughly, of 1700 words, while the Bible version contains about 190 words.⁶ This, of course, is not using the Bible as material for study.

7. Ottomar Lorenz ⁷ emphasizes the need of

1. *The Moral Instruction of Children*, Appleton, N. Y., 1892.

2. p. 111-115.

3. Macmillan, N. Y., 1900.

4. He does not state for what age.

5. p. 33.

6. Gen. 11: 1-8. Verse 9 merely explains the word Babel.

7. *Der Konfirmanden-Unterricht*, Gottingen, 1910.

teaching the Bible according to the results of criticism, regarding, e.g., the general character of the origin and formation of the Pentateuch, the Deuteronomic activity and the Prophets, especially Deutero-Isaiah. The aim should be not only to teach about the Bible but to teach the Bible. The key to understanding it is to know the prophets. All the greater prophets should be studied. The lesson is to be linked closely to the pupil's life. The book outlines studies for the confirmation class. An abbreviated outline will give the general scheme. The pastor is to give a vivid picture of the prophet and his time (e.g., Amos) (1) Political, 2 K. 14: 23-29; (2) Social, Am. 2: 6; 8: 4-6; (3) Religious, 2 K. 14: 24; 1 K. 12: 26-33. Lecture: (1) Amos at Bethel; (2) His Dirge; (3) Expulsion and composition of his book. Summing up: How did Amos become prophet? God's voice in us. Luther at Worms.

The text for the pupil's reading is a book of readings from the Bible. Criticism is followed. But these lessons seem to be more lectures than study that brings out the pupil's initiative.

8. E. Beyer's *Die Geschichte Israels von Mose bis Elia*¹ is one of a series for religious instruction in day-schools, and the course is intended for children of eight to fourteen. This book is for the teacher and consists largely of questions to be asked the pupils. The pupil's text book is an Old Testament reader. The lessons are connected with present-day

1. Bleyl & Kaemmerer, Dresden-Blasewitz, 1911.

interests. For example, the lesson on the Hebrews in Egypt has these questions: What effect would the killing of the boys have on the parents? Is this the way the father of his country (Pharaoh, King, Kaiser) should act? The lessons look formidable for pupils of that age, but they are designed for regular class work in school.

10. Justus Köberle's *Die Alttestamentliche Offenbarung*,¹ is a book for pastors, students and especially teachers of elementary and middle schools. Its object is to give the modern view of the Old Testament. Critical results and religious values are sharply distinguished. Revelation is taken up as (1) a principle (2) in its historic development, by epochs, Abraham, Moses, etc., and (3) in its psychological development, from the early ecstatic states to the later prophets. The book is too advanced and technical for ordinary pupils.

There is a large number of German books along this line but the problem of the teaching of religion and morals in the German public schools is not the problem of the Sunday school in this country, and the German works are not particularly helpful for this purpose.

1. Hans Bartholdi, Wismar i.M., 1908.

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